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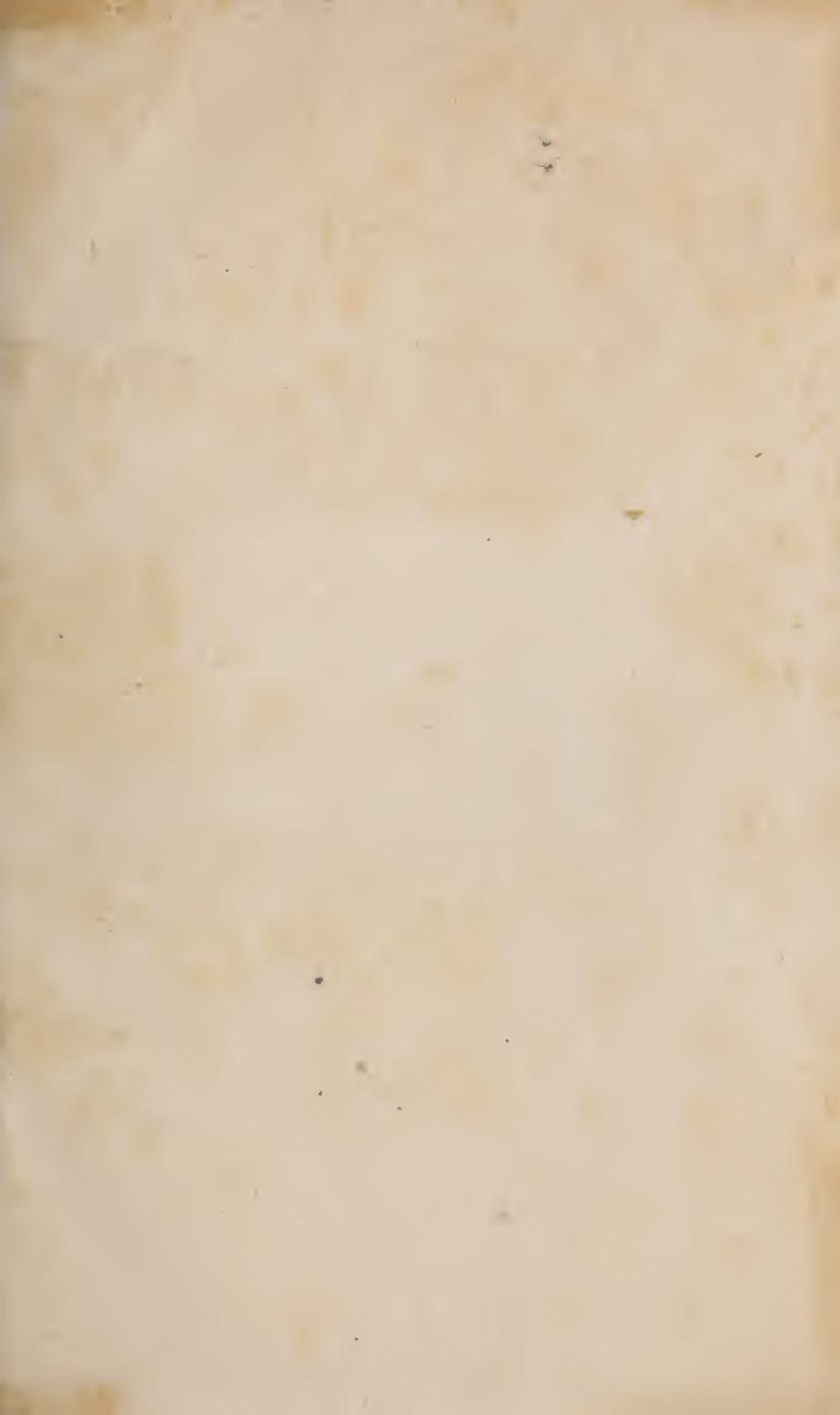
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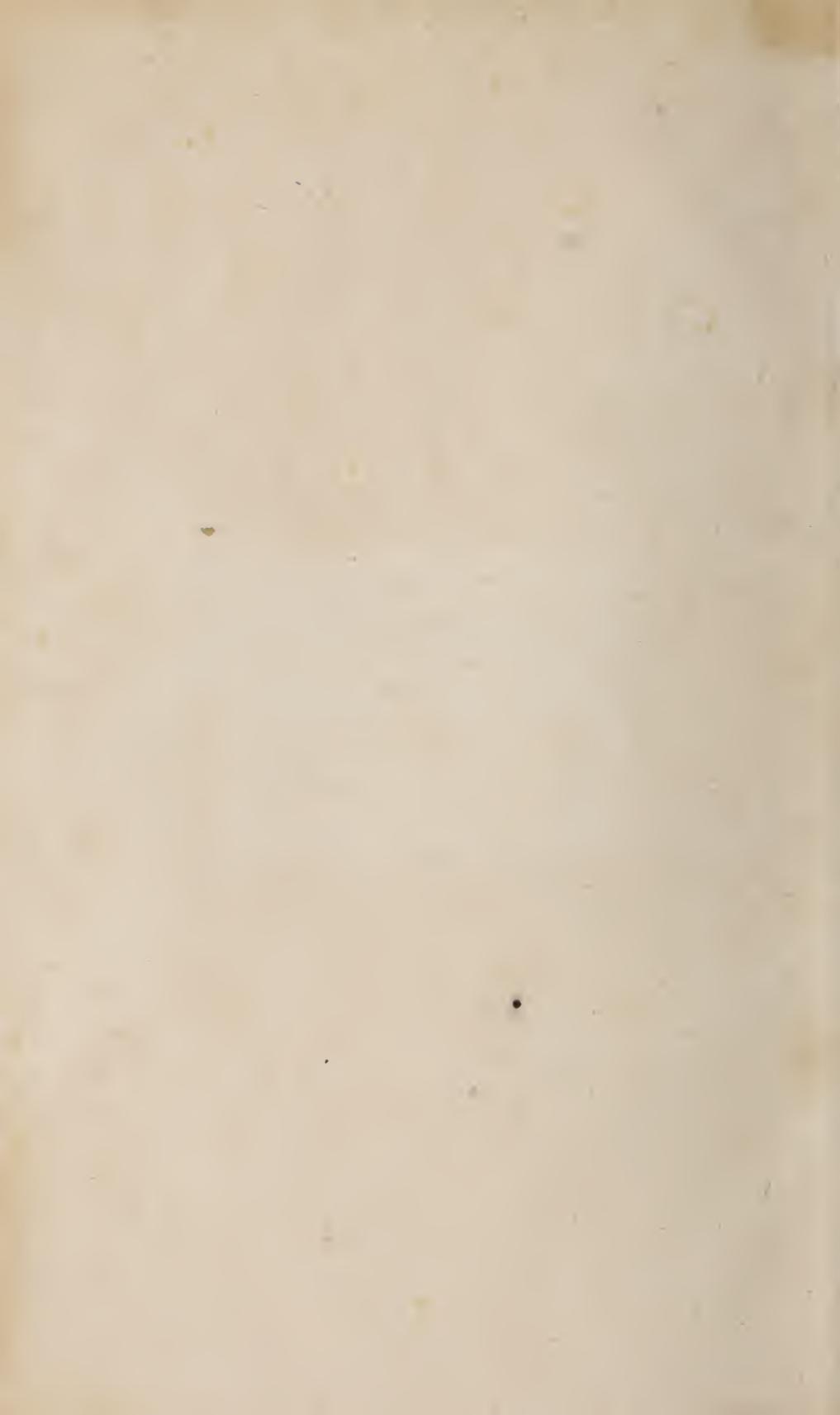
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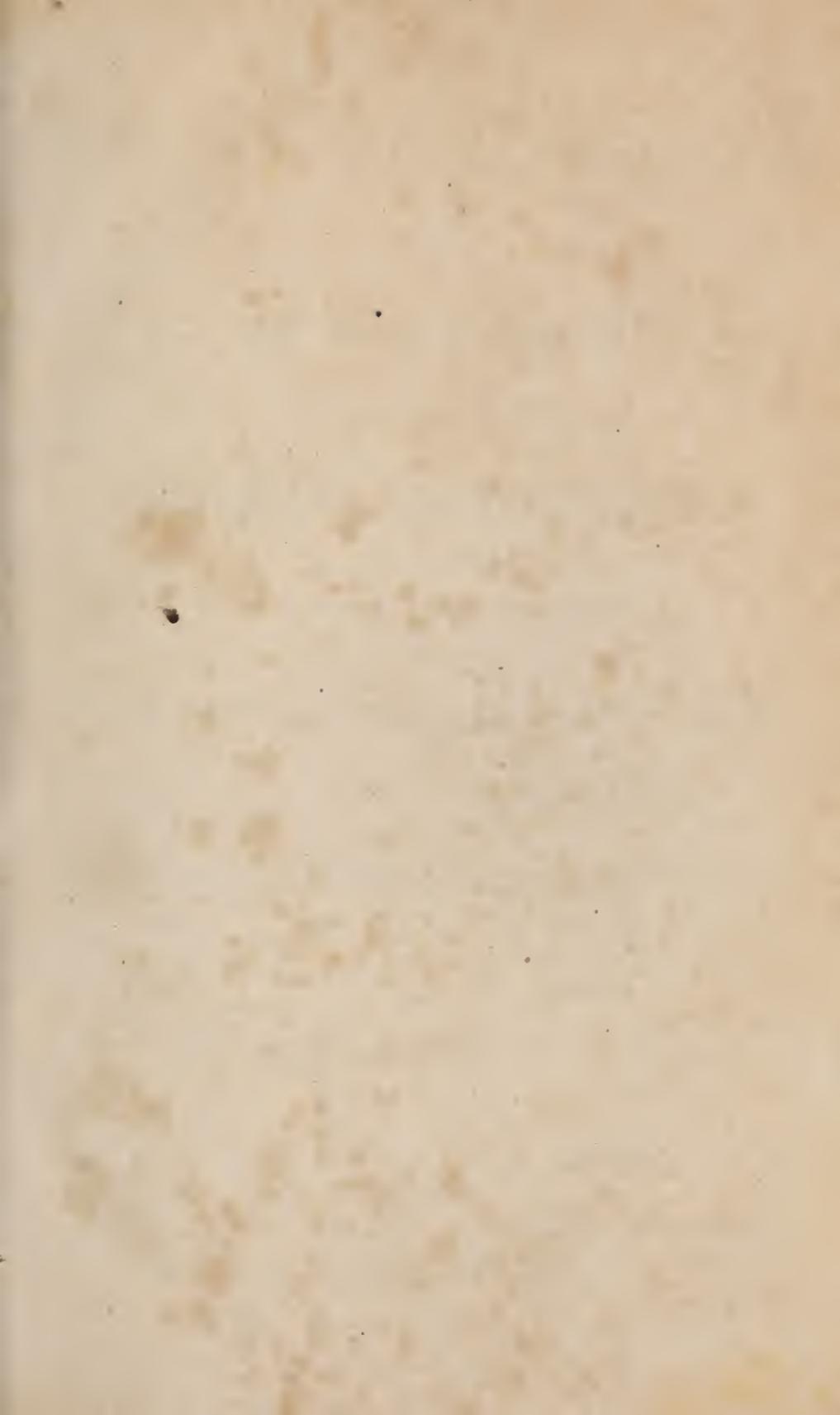
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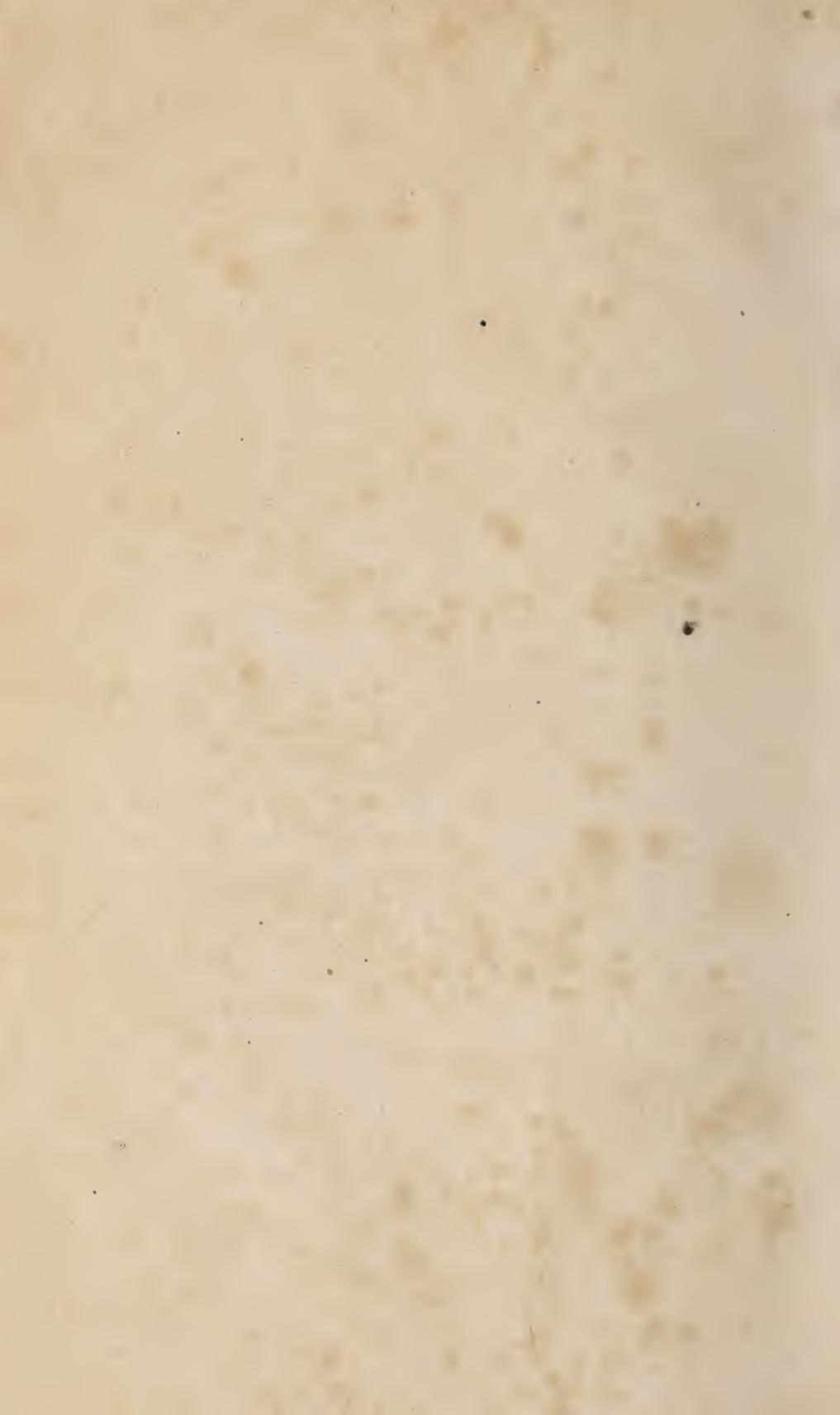






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Farth;

THE

SPIRIT OF MISSIONS;

EDITED FOR

THE BOARD OF MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA,

BY THE SECRETARIES AND GENERAL AGENTS OF THE TWO COMMITTEES.

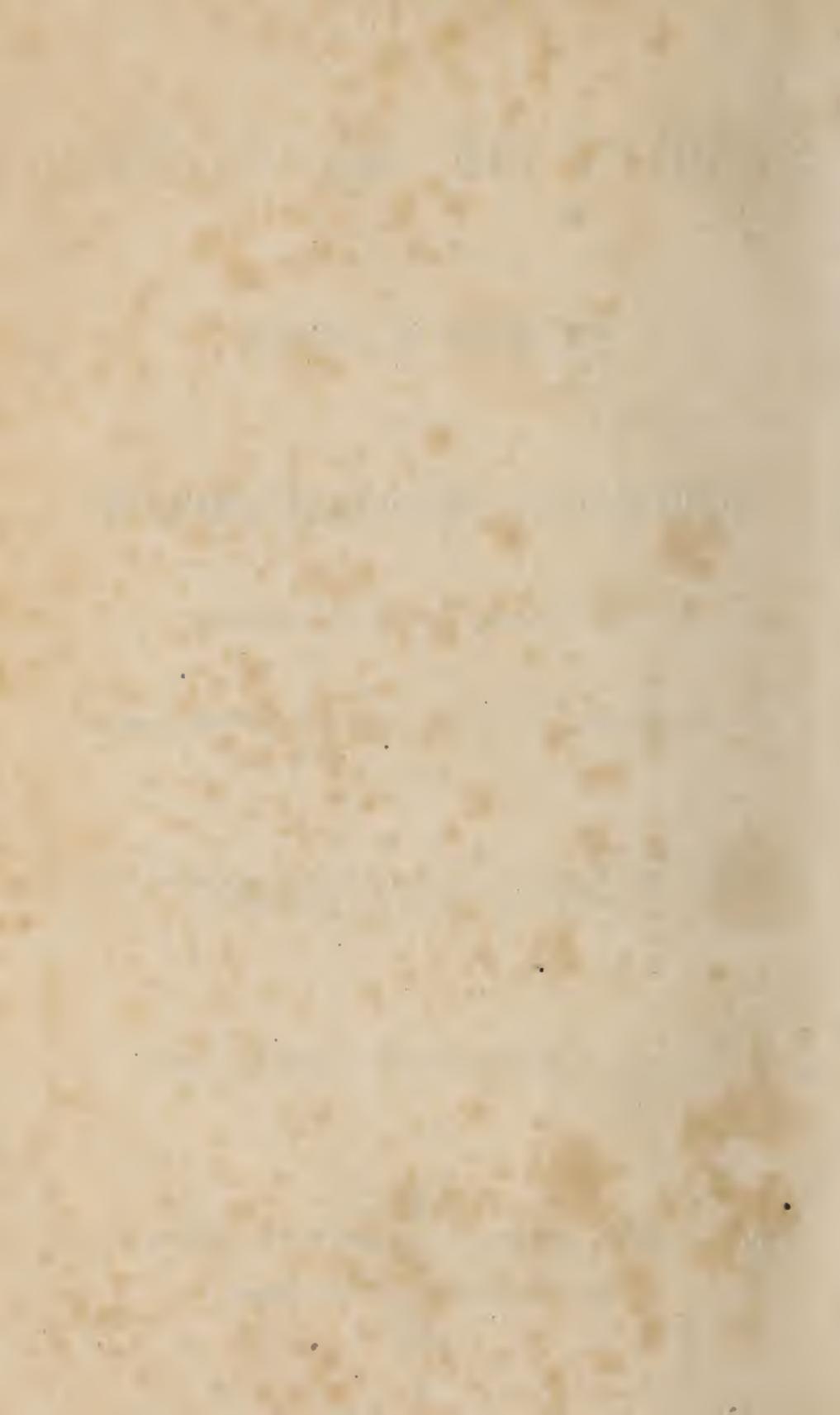
To the intent that now unto the principalities and powers in heavenly places, might be known by the Church
the manifold wisdom of God.—*ST. PAUL TO THE EPHESIANS.*

VOL. XXVI., FOR MDCCCLXI.

New-York:

JOHN A. GRAY, PRINTER, STEREOYPER AND BINDER,
FIRE-PROOF BUILDINGS,
CORNER OF FRANKFORT AND JACOB STREETS.

1861.



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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1861.

Offerings.

It is hoped that the present state of commercial depression may not have the effect of diminishing the receipts for our Domestic Missions. It ought not to be the case. It has not been so in former periods of financial trouble. The luxury which has characterized the habits of our people, during a season of unexampled prosperity, may indeed receive a salutary check. Costly indulgences may have to be abandoned for a time; but who shall dare to say that retrenchment should begin at the house of God?

The number of missionaries in the field is small, and the work great. They are struggling against a tide of unbelief and worldliness which would be crushing, were it not for the sense that their "help is in the name of the Lord." Of these few not one can be spared. Who would care to incur the responsibility of striking from the list one missionary station? Who shall say that at this point, or that, the services of the Church are no longer needed? There are places where "two or three only are gathered together," but among them may be some single soul—some youth, perhaps, training for the work of Christ, to become hereafter a Heber, a Herbert, or a Henry Martyn, the light of whose example and influence shall be felt

through all time. Who shall bid us stop this work?

The number of missionary stations ought not to be lessened. Shall an adequate support be continued to them? The stipends are small, and in many cases constitute the entire income of the minister. If funds are not supplied to pay them promptly as they become due, the missionaries must either starve or eke out their support by a resort to some secular employment. It is true St. Paul wrought as a tent-maker, while preaching the Gospel at Corinth, but the Corinthians were listening to his message for the first time, and had not learned to make sacrifices for it. Corinth had no churches crowded with worshippers, who, at every celebration of the Lord's Supper, solemnly renew the vow: "Here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee." Could we but make this self-consecration a reality, what life would be infused into all channels of charitable effort!

There are Christian men who bid their rich neighbours to a feast, the cost of whose delicacies would "break the bread of life" to thousands perishing with spiritual hunger; and who, in the use of a narcotic which lulls soul and sense into dreamy re-

pose, expend an annual sum which would support one missionary station for the year. There are Christian women who bend in the house of God, in costly mantles whose price would purchase for many erring souls the white robe, and who wear jewels which would win for many brows diadems whose lustre will not fade throughout eternity. Who shall be the first to make sacrifices—costly sacrifices—for the cause of Christ? Christian self-denial in luxuries of dress, furniture, and ornament, during the present period of financial distress, will save the Church from the guilt of retrenchment in the gifts and offerings consecrated to God, for the extension of His Kingdom among men.

Peace.

THE birthday of the Prince of Peace is this year ushered in by “wars and rumours of wars;” “distress of nations and perplexity;” “men’s hearts failing them for fear, and for looking after those things which are coming on the earth.” All the signs of the times seem to indicate that the powers of evil are gathering their forces for a final struggle with the Church of God. Infidelity, which has so long been undermining the stronghold of Truth, now lifts an undisguised front. Weary of division and uncertainty, multitudes are seeking our Church as an ark of refuge, whose Scriptural Liturgy and Ancient Creeds form a strong bulwark against the turbulent waves of human error and unbelief. It is a time for brethren within her fold, to clasp hands, and work, heart to heart, in the conflict with the Great Foe without the walls. So through all changes and chances; through political strife and perplexities; through all phases of error and unbelief; the Ark of God shall pass safely over “the waves of this troublesome world,” and send forth from its windows the olive branch of Peace.

Letter from Bishop Whipple.

FARIBAULT, Dec. 4, 1860.

DEAR BROTHER—During my brief visit to the East, I was everywhere met by warm Christian welcomes, and the heartiest expressions of interest in our work. It is with gratitude to God and deep love for my brethren, that I acknowledge having received during this fall from various sources twenty-nine hundred and ninety dollars and thirty cents. Of this, I have placed at interest two thousand dollars towards building a Divinity Hall. Such a work will cost about five thousand dollars, and I believe God will put it into the hearts of some of our loving friends to make up this sum before another season. The remaining portion of offerings, after deducting my travelling expenses, will be devoted to our schools, missionary work, and Indian missions. I have divided it in accordance with the wishes of the donors.

For all this love, may God reward them. I give them all I have to give, my gratitude, my thanks, and prayers. I have received scores of invitations to address congregations, which I could not accept. Many brethren have asked, How can we help you?

MISSIONARY WORK.

No Eastern man can understand the greatness of this Western field, or the rapidity with which grave questions are being settled, which are daily moulding the population for God or Satan. The Board of Missions have some noble-hearted labourers, men who have learned to suffer gladly for Christ’s sake. They are ready to send out any man who will preach Jesus Christ and walk in the ways of His Church. But do our brethren know how few the labourers are? The Board of Missions have in Minnesota, Iowa, Missouri, Illinois, Indiana, Wisconsin, Michigan, Nebraska, Kansas, and Dacotah, about seventy missionaries. There are to-day not less than eight millions of people in these States and Territories. This population is increasing in a ratio beyond anything the world has ever seen. Are there not scores of men and women who love the Lord Jesus, who could each support a missionary? It could be done without any pinching self-denial. How blessed for that faithful disciple to meet in heaven those who through him were led to the Lamb of God who taketh away the sins of the world! How

glorious to send another to plant the cross in a new land, and lay foundations which cannot die! In my Master's name, I plead with any brother to whom God has given the means, to think of this. *The Board of Missions ought to have seven hundred men in these Western fields.* The day has come to venture for Him who has redeemed us. Who will send them? The half it costs for an evening party, or a winter's wardrobe, or the furnishing of a parlor, or the gayeties of the season, would send out another herald of the cross—the one will perish in the using, the other is done unto Christ, and will be remembered in the resurrection.

COMFORTS FOR MISSIONARIES.

Little do men who read over the names of your missionaries know what a record of sharp trial is in that man's history. He has a wife and little ones and a home. He gave up all for Christ, and he is often put to the sharpest trial to know where he can find food and clothing for his loved ones. Will not some who love the Lord Jesus love these men for His sake? Cannot parishes or single laymen send a box of clothing, or some home comforts to these? "Inasmuch as ye did it to the least of these, my brethren, ye have done it unto me."

SUNDAY SCHOOL BOOKS, CATECHISMS, &c.

The missionary's first care is for the lambs of Christ. He gathers them around him to tell of a Saviour; but, if he has several stations, he must leave them to go on his way on the morrow. He needs to care for them when absent. If the church does not find them books, Satan will. There is no better gift than a Sunday school library, a package of Bibles, Testaments, Prayer-books, or Catechisms for instruction. There are thousands of Christians who could send ten dollars to a missionary for such work, and thus be a co-worker with him. A good book is a home missionary. It preaches to men when there is no service, it wins to companionship, it speaks without exciting prejudice, it goes on, year after year, whispering God's truth to others.

MISSION CHURCHES.

There are a dozen places where all need churches. The mission church gives us a home. We are no longer visitors; guests at will, we dwell with the people. If our brethren at the East would help

the pioneer in this effort, it would most often secure land which five years hence would be worth more than the church has cost. There ought to be churches at Northfield, Chatfield, Hamilton, Rochester, Wabashaw, Mankato, Belle Plaine, Henderson, Owatona, Clear Water, Buffalo, Lake, and Monticello, besides a score of other places. With the help of the people, such churches can be built for from three to five hundred dollars. What Eastern parish, what layman, will build such a church and begin a work to go on forever?

CANDIDATES FOR THE MINISTRY.

It is often with very anguish of heart that I hear the cry of famishing souls for the bread of life. There is a dearth of ministers. In the length and breadth of the land we look in vain for a supply. Are we to see a generation of godless men in the land? Are we to yield the land to heresies, and infidelity, and ungodliness? If not, where are the men? We need Hannahs and Lydias in the Church! If Christian fathers and mothers must take Christ's boys to the counting-room, let them begin to redeem them: let them go out and find a child of penury and train him for God. How many mothers and fathers could tell of a darling boy whom Jesus had called home; may not they for the sake of "the early called," and for the sake of the Saviour who took their boy, adopt another son so far as to educate him to take their child's place by the altar? There is no time to be lost; the Church is in the midst of a conflict; the soldiers must be enlisted; we need men of earnest heart, of Christian faith, of devoted life, who know nothing but Christ, and Him crucified. I am often asked, What kind of men do you need? We need men who know men, who go in and out, showing their springs of action, who wear the cross on their hearts, who live the Gospel in their life, who preach Christ Jesus as the only hope of sinners, and set forward the provisions of love provided in the church of God. The work is too great for party divisions or strife of words; it is treason not to stand shoulder to shoulder, heart to heart, striving for the faith of the Gospel.

FOUNDATIONS.

In the West everything is to be done. The missionary and pastor's hands ought always to be busy to try and lay foundations of work which will bear fruit when he is

sleeping with the dead. There are some good beginnings; of such are the training schools at Faribault, the Indian and Divinity departments; of such are our Indian missions, our parish work; of such is the church Orphan's Home and Hospital at St. Paul's, now under the charge of a committee of Christian women, whom to know is sufficient guarantee of its usefulness; of such are the parish schools scattered over this Western land. It is a workday world; there is work everywhere, work wherever there is sin, or sorrow, or death. We ask the prayers, the alms, and loving aid of our more prospered friends, not for our sake, not because it is our field, but for His sake who Redeemed us, and for the sake of perishing souls for whom He died.

If any friends desire to aid us in our work, they can send it to our Diocesan Treasurer, Mr. H. T. Welles, Minneapolis, or to myself, and it will be appropriated in accordance with the will of the donors. I have decided not to give my consent to any clergyman soliciting aid at the East, and therefore specify the ways in which aid may be extended to any work. Next week I leave for the Sioux country and shall write you soon. Praying God to bless you,

Your brother in Christ.
H. B. WHIPPLE.

ILLINOIS.

Dixon—Rev. A. J. Warner.

SITTING down, for the first time, after an interval of seven years, to date once more a report from this station, my thoughts are borne irresistibly to those earlier times—those eight years—compared with which, the intervening seven appear, as I cast my eye over the field, to have been so many ages.

Those clergyman who come here now, and find the hopeful nucleus of a church in almost every rising village, that dot the prairies or skirt the groves, all along the many lines of travel that have since become thoroughfares and great commercial highways of a prosperous traffic; and perceive abundance of wealth and facilities for the erection of elegant and well constructed churches, know little of the discouragement which their earlier brethren in the field had to meet and bear with self-consecrating faith, or break down under. We have now been so long accus-

tomed to hear of hard times, that it may be a relief to be told of times that were much harder. The present times here, compared with those which immediately preceded them, are hard, and have caused many a proposed work of the Church in this Western land to be deferred: yet they appear bright and prosperous indeed beside those earlier days to which I refer. A glance at them, therefore, in my present situation, may not be deemed unprofitable or out of place in this report.

A young deacon, but just ordained, without horse, or theological library, and only five dollars in my pocket, I entered upon this station, then the only one recognized by the church in all Northwestern Illinois, except in Galena, at its extreme corner. West of the Fox and Illinois rivers, and north of Jubilee no other officiating clergymen of our church were to be found in this State, except the Rev. James De Pui, who had spent a few months at Dixon, but was now settled in Galena, and myself. The whole Rock river country was then virgin soil to the church in as strict a sense as it was to the labour of the ploughman. No settled missionary had ever been employed in it, except it be the Rev. E. De Wolf for a short time, and no organized parish opened its arms to receive me. Yet here I stayed and laboured for eight long tedious years. The first two of these were fruitful in disappointments.

Solely dependent upon the stipend of \$150 for my support, and relying only on the means of locomotion which nature had placed at my disposal, to enable me to keep my appointments, some twelve and fifteen, and even eighteen miles asunder, failures were occasionally unavoidable. Yet I find now, on looking over my journal, that I was as often disappointed of a congregation, after having walked this distance to officiate for them, and even more so, than they of meeting and hearing their minister.

It was during this my first winter, that I set out to walk fifteen miles through the snow to preach and perform the services for Ash-Wednesday, at a place where I had officiated the Sunday before, and so cold was the weather, that my face was frozen ere I had proceeded three hundred rods from my door, yet I reached my destination, officiated, and returned, just in time to avoid detention, by the breaking up of winter, from my appointment on the following Sunday in Stirling. But, the next Sunday after, I was less fortunate.

Even with the aid of a horse, the streams continued so high and the roads so bad, that I had accomplished only seven of the fifteen miles by noon; the appointment was at eleven.

In the spring I commenced regular services in Dixon, where I had in the fall before several times walked without obtaining a congregation. The prospect now brightened a little, and I received the first substantial token of their appreciation of my services in the present of a coat from the people of Dixon, the sole remuneration from within my station, of a year's labours. Then came the long-remembered sickly season of 1846, and the first half of my second year is almost a blank. Two services and sermons and a few funerals are all that I have recorded from the 28th of August to the 1st of February following.

My labours were now extended to Grand Detour, and possessed of a horse, now become absolutely necessary, I renewed my exertions, and, for a few weeks, preached three times a Sunday. Then came another month of inactivity from illness.

The next fall, after entering on my third year, the prospect of sometime having a church, induced me to settle at Grand Detour, where I found a steady home for six years.

I promised to remain three years, if they would try to build a church in that time. The engagement was kept, and I remained until after the church had been consecrated, which was three years longer. There is no room here to detail the many acts of kindness which I received while there nor the sympathizing interest, which my simple statement of their case called forth, when, for want of the \$400, which the building had cost, over and above the original contract, this church was like to be closed by the carpenter, and as a last resort, we appealed for aid to the churchmen in the East.

Bishop Chase preached in this church the day after it was entirely finished, while on his last visitation of the diocese, and the last convention over which he presided in person, (at Chicago, 1850,) thus speaks of it in his address: "How sweetly the limpid stream of Rock river encircles with its meanderings, this busy village! In the midst of the houses there rises a small stone church, having the addition of a large vestry room, built of the same permanent material, with a trodden-down battlement. The congregation which had

gathered on the 19th of May was very full, and a collection was made to help to pay the builder of \$20."

This was also the first church that Bishop Whitehouse consecrated. My first interview with him was at Stirling, from which time, he, being a total stranger in the country which had long been familiar to me, I accompanied him on his visitations for over a week."

In his address to the first convention over which he presided after the death of Bishop Chase (Peoria, 1853), are the following passages.

"Wednesday, October 20. Preached in the court house at Stirling, Whitehouse Co. There is really here no organization, and the entering on the journals arose from some mistake, as the papers in 1847 were not received by the convention. It deserves missionary attention."

This organization took place soon after my removal and settlement at Grand Detour, and contained the names of some ten of the most respectable persons in the place. My unavoidable absence from the convention was the reason that it was not accompanied with satisfactory testimonials, and some of them were so disheartened by the rejection, and my inability to afford them more than one service a month, that they returned into the bosom of those denominations from whom they had been temporarily separated. A reorganization has not taken place, and they have never yet had the stated services of a clergymen.

"Friday, October 22. Consecrated St. Peter's church, Grand Detour, Ogle county. It was organized, April 8th, 1847, by Rev. Abraham J. Warner. The church is of stone, 34 by 45. Cost \$1,800.

Sunday, October 24. Preached morning and afternoon for the congregation of St. Luke's church, Dixon, Lee Co., in the Baptist church. There seemed some promise that immediate efforts would be made to erect a church, and Rev. Mr. Warner removed there from Grand Detour, with this object. He has since, however, been called, and accepted the call, to Freeport, and nothing has been done yet at Dixon."

I accepted this call in the expectation that my place at Grand Detour and Dixon would be filled by the Rev. James Bently, which did not take place until a year afterwards. My health at this time was very much impaired, and would not bear the exposure which I had once endured,

and the rapid influx of population, not only in town, but into the surrounding country, had begun to change the face of society, so that I believed more active exertion than it was in my power to bestow was now required, when I consigned my work into other hands. Let me here award due praise to those labourers who followed me in this field—to the Rev. James Bently, who was eminently successful in collecting money and building churches, one of which was finished, and another commenced under his auspices within the compass of my former labours; to the Rev. Charles J. Todd, who tended the lambs with a shepherd's care, and is now gone to his reward; and to the Rev. John Wilkinson, who although in Deacon's orders, remaining but little more than a year, was eminently useful in gathering them into the fold of the Church. All these, and one other, the Rev. J. Downing, had come and gone within the short space of five years, not without intervening vacancies; and now I am entered again into their labours as they entered into mine.

Will this hasty though condensed report be deemed too long for insertion on your missionary records, coming as it does from one, who has seen and lived through all that he relates?

There are now within the twenty or twenty-four miles circuit of my early labours, four church buildings and worshipping congregations, three clergymen employed, and calls for a fourth (at Stirling), where they express themselves ready to organize and build the fifth church. While there is in all the Rock river country only five others, and one of them now for nearly a year unoccupied.

The year that I resigned this station, 1853, was completed the first steam communication between the great lakes and the "father of waters." Two years from that time there were five railroads branching off from Chicago, through this State, to various points on the Mississippi, and pushing their lines on toward the Rocky Mountains and the distant Pacific, affording together, within the boundaries of our own State, a length of over 10,000 miles, besides various cross roads, and the Illinois Central, with its two arms of over three hundred miles each, embracing and intersecting, from north to south, the very heart of our Prairie State. A person engaged in examining titles, assures me that more than half the lands lying along the line of road that runs west from Chicago

through Dixon to the Mississippi, were entered between the years 1852 and 1854.

Those times have long since passed away. For the past four or five years, we hear scarcely anything but complaints and commiseration. My resignation of Peru was ostensibly due to these reverses, yet my former interest in these parishes caused me to decline a call to a more favourable position in another State; and should it result in nothing else, the review and personal inspection which it has enabled me to make of this my first missionary field of labour, would be cause enough to prevent my ever regretting the movement.

In Grand Detour, the subscription for my support has exceeded my anticipations. The voluntary system has been adopted in Dixon, of which I cannot at present say much; but this church has been placed out of debt since my rectorship commenced, by the donation of a single member. They now need \$150 to finish and paint the church internally, when it will be ready for consecration.

Adjoining it is a lovely site for a parsonage, that I am very anxious should be secured for a parsonage lot. Every effort will be made by the congregation to do this; but although the present year's crops will make the times a little easier, we have lost our most useful and efficient layman, with many others, whom want of business has driven to other quarters. With a parsonage here, and one at Grand Detour, both these parishes would be able to support a minister to themselves, with the usual amount of missionary aid. May God put it into the heart of some one of those who responded so sympathizingly to my appeals in 1851 to help us now in this finishing effort to place these parishes on a permanent foundation.

It may be asked why two churches have grown up at a distance of only twelve miles on either side of Dixon, and about the same from Grand Detour, while this last has still remained so feeble.

Grand Detour has only indirectly participated in the rapid growth of the surrounding country, and these towns which have sprung up on the two important railroads which pass near it, have drawn off instead of increasing its business and population; while Dixon, although participating in the benefits of the roads, has been circumscribed in the limits of its traffic by the establishment of these points so near it.

And yet so far as it affects the influence of the church at Grand Detour, it has tended to make it in reality, if not in appearance, a mother church. Her services were regularly performed, and souls gathered not only into her pale, but into their Father's mansions in the unseen world, for six years before there was a settled congregation in any part of this field, and for three years her modest spire stood pointing up to God—the only church of our apostolic faith on Rock river, within this diocese—a tract of land extending from the lead mines of Galena, to Fox river, in the vicinity of Chicago. A leaven had consequently gone out from it which may now be found working in the surrounding country. Even now among the faces that I recognize in my present congregation in Dixon, as many are associated in my earlier recollections with Grand Detour, as with Dixon. The church at Dixon has always had to contend with many adverse influences, and had it first taken root there would probably have been some stronger now, but have influenced in a much less degree the surrounding country. Her light there would have been "hid under a bushel."

I have been permitted to see churches in all the important points within and around my former station, except Stirling. When that shall be built, the fond vision of my first missionary expectations will be accomplished, and which I then felt would be an abundant reward for the labour and self-denials of a lifetime.

Most sincerely your obliged and grateful servant in the Lord.

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TENNESSEE.

Murfreesboro—Rev. W. E. Webb.

SINCE my last report, I have been actively engaged at the various points in my somewhat extended field. During the very warm weather, when the most of our communicants were absent from town, I preferred holding services in the country—thinking it conducive to the ultimate interests of the parish, to let the people of these counties learn something of us. I was further prompted to this, by the fact, that the hall in which we meet, was, during such weather, of all other places in the city, among the most uncomfortable. We are, however, and have been for some weeks, at our old quarters again, and our

services are even better attended than before. We had hoped to have commenced on the edifice this fall. But the depression consequent on the loss of the crop, through drought, now, for the second time, renders building for the present, impracticable. In a rich community like this, accustomed annually to an abundant harvest, such reverses are sorely felt, and men's minds proportionally depressed. God, no doubt, has a rich lesson in all this, as in other dispensations, and in His own time will overrule it all for good. I am, nevertheless, still sanguine in reference to the ultimate success of the Church, at these important points. But it is a sad hindrance to have to meet in a place, unattractive, and uncomfortable, without the appearance of permanence. Still, we must wait the appointed time, and bear, with others, the common lot. We are encouraged, however, by the numbers who attend our services. So long as men will hear, there is hope that the prejudices of a lifetime are gradually relaxing their hold, and that, slowly but surely, the truth, under God, is doing its work. The ground of their prejudices seems to be a settled belief that among us the fundamentals of Christianity are virtually ignored. That we require, in order to Baptism and the Lord's Supper, no preparation, renewal, or change. That men may engage in any or all of the follies and dissipations of the irreligious world, and still be of us. That with *us*, holy living is a thing unknown.

I consider these false impressions (though urged by many who ought to know us better) to be the great obstacles to progress. I, therefore, on every occasion, in travelling through my field, dwell with all the emphasis and clearness I can command, on the doctrines of our 9th and 11th articles. I appeal to the prayer-book alone for proof, that we hold them, and they are almost universally satisfied. Now, it may seem strange to our brethren of old congregations, that our knowledge of the plan of salvation should be thus doubted by men of intelligence in all else. But it is even so, and the first thing missionaries have to do, in ground hitherto new, in this part of the Southwest, is to meet this delusion. When this is done at once, confidence is gained; gainsayers are disarmed; and though men are not willing, on a sudden, to cast in their lot among us, they are willing to come and hear, and read about

that which has been so sadly misrepresented. But confidence is of slow growth, and time must be allowed to do its work. We have had added to our number, since I last wrote, one communicant anew, and at McMinnville, one by removal.

I have preached once at Tullahoma, the junction of the Nashville and McMinnville Railroads, where reside three communicants. At this point I shall probably hold services hereafter, either going to or returning from my monthly appointments. At McMinnville we have now nine communicants, and some day, within its pleasant precincts, we hope to organize a parish. In regard to Lebanon, to which I was also appointed, the seat of the Cumberland University, twenty-seven miles from here, in another direction. I have relinquished it, with the consent of the Bishop, to the efficient care of Mr. Cannon, late a licentiate among the Baptists, and soon to be admitted to Holy orders.

Chattanooga—Rev. T. B. Lawson.

SINCE I last wrote you, my efforts have mainly been directed to the paying off of the debt on the church building. It has been reduced from \$2,500 to \$1,300, and to satisfy this claim, we are actively at work, and have a good hope of success.

There are several candidates for baptism and confirmation; they are waiting for the visitation of our Bishop, whose health has been very precarious during the past summer.

The condition of the parish is slowly improving, and the congregation increasing. The field, however, is hard to cultivate, and of small profits. The point is important, and will be hereafter of great advantage to the church; and, although I have determined to leave here, the work will go on under the direction of a faithful brother.

Having accepted a call to Bastrop, La., I hereby resign my missionary station, to take effect on the first of November next.

For the liberal assistance of the Domestic Board, through you, I am greatly indebted; for it has been my chief support.

Winchester—Rev. T. A. Morris.

WINCHESTER, the county seat of Franklin county, is a thriving town of about two thousand inhabitants, and is situated on a bench of the Sewanee Mountain,

twelve miles from the site of the University of the South.

The church service was first introduced here in February, 1859. At that time, there was but one communicant in the neighbourhood. Since that time, fifteen adults and nineteen children have been baptised, and thirty persons have been confirmed, nearly all of whom are now communicants of the church.

A flourishing Sunday-school is in successful operation, and numbers over sixty pupils, under the superintendence of the rector, assisted by ten teachers.

For the first eighteen months, services were held in an upper room of the courthouse. Last June, the rector, wardens, and vestry, determined to establish here a female school; and being most liberally assisted by the citizens of the town, they purchased a large two-story brick building, the lower part of which has been neatly fitted up, and is now our place of worship. The upper rooms are occupied by our church school, called the *Winchester Female Institute*, under the rectorship of the Rev. W. M. Guilford, who employs three assistant teachers. Since the location of the University of the South, only twelve miles distant, the friends of that institution have been looking to this town, as a suitable site of a school for their daughters, and our trustees are determined to make this school worthy of the patronage of all who wish to secure a thorough, practical, and Christian education; and have, therefore, provided instruction for every grade of scholarship, primary, academic, and collegiate. Under the rectorship of Professor Guilford, who was ordained in this parish on the 23d ult., we hope that this school will add much to the strength and influence of the church in this region.

NEW-HAMPSHIRE.

Hanover—Rev. Edward Bourns.

THE condition of this congregation is much the same as when I made out my last report—the services regularly maintained in connection with Norwich, Vt., and the Communion of the Lord's Supper administered. The attendants are, for the most part, young people. They are always orderly and attentive. We formed a small Bible class last spring. It is continued with regularity, and, apparently, with much interest. We have, for a long

time past, been greatly desirous of a new church edifice, or of the means of repairing our old building. We are now in hopes we shall, at least, be able to make repairs. We have a small sum of money in the hands of our Bishop, given to us by some kind friends; and, lately, Bishop Chase applied to the Earl of Dartmouth in our behalf. The Earl has recognized the claim of this little, struggling church, in the village where his great-grandfather founded a college, and has given five hundred dollars, to be applied to the church purposes. We expect our Bishop in a few weeks to visit us. We shall then be able to decide whether to repair the old building, or wait, and trust that the hearts of some generous persons may be moved to give us the means of building a new church.

FLORIDA.

Marianna—Rev. W. R. Scull.

WITH the present month, my first year's charge of St Luke's church terminates. A retrospect of this cure exhibits the usual character of new parishes. In some respects, the labour spent here has been productive of good; but then, again, it proved a failure. Measurably the latter may be attributed to ourselves, and partially to circumstances beyond our control. To ourselves, we impute blame, because we are imperfect and necessarily do things but imperfectly—to our people, for their want of attachment to a Church so efficient in good works, so conservative, and so motherly. In all these respects, the Church can suffer no detriment by a comparison with anything that denominates itself a church; and, hence, the thoughtlessness in acting as though *individual* counsel might exceed the *united* wisdom of the Church. But the chief impediment, in the way of our prosperity, is the want of a church edifice. We worship, at this time, in the court-house, which is very illly adapted to our purposes. Our former building, which was of stone, we had to abandon, on account of its insecurity, three months after my taking charge of the parish. To me, however, it is a pleasure to say, that our "building committee" expects, very shortly, to contract for the erection of a new church.

The usual prejudices against the Church

in a new country, are here rife and rampant; but, armed, as our *mother* arms us, we have good hopes to outride them.

During the year six persons were confirmed, and fourteen baptized, of whom two were adults: and at this moment, there are a few applicants for confirmation.

I much regret to say, that this year, for the want of a house of worship, we can have no Lenten or other week-day services. On Sundays, we officiate twice; and, in a private house, hold a Bible class once a week. Once in a month our services are celebrated in the country. One church family, within the year, has left us; but, there is a probability of receiving three or four others in place of it.

Thus we work as we can, not hopelessly, but confidently, that the presentation of the Church in her integrity, will give her prosperity, in additions to her of such as shall be saved. Thus we believe, thus we hope, and thus, in God, we rejoice.

IOWA.

Burlington—Rev. J. Batchelder.

I HAVE been prevented, by a press of matters, from writing sooner. During the last six months I have performed the duties of my mission as far as I have been able. There is generally a good attendance on the preaching of the Gospel. The prejudices which formerly existed against the church and its forms have become greatly diminished, and we certainly have much cause for encouragement and perseverance in the work in which we are engaged.

The times here are hard—more so than I have ever known them before. Perhaps we should have more practical faith. To procure the means of subsistence, I have been constrained, like the holy apostle of old, to labour with my own hands. The Lord knoweth, I do it not for the sake of lucre, but to supply our necessities, and enable me to preach His Gospel. I consider that I have great cause for gratitude that He giveth me health and strength to do so. For the sake of His cause, and the advancement of His Kingdom, I do it. To this one simple object my life is devoted. O that a portion of the money spent on trifles and vanities, by men and women professing godliness, could be given into the treasury of the Lord! How would it

cheer the hearts of His servants, and lessen their anxieties and their toils! How long and earnestly have I prayed that the Lord would stir the hearts of His people to a sense of their duty in this respect!

The Lord willing, I shall give my whole time and strength, the coming winter, to the labours of my mission. May His Holy Spirit be poured out, and His Kingdom be built up in these waste places of the moral wilderness.

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IOWA AND DACOTAH.

Sioux City—Rev. M. Hoyt.

I HAD purposed to have written somewhat in detail, an account of the "Upper Missouri," also the condition of the church in this place, but the very severe sickness of my youngest son prevents now.

Since I wrote you last, I have had the pleasure of a visit from Bishop Talbot. In company with him I have visited on the Nebraska side, Ponca, North Bend, Concord, St. James, St. Helena, Neobirah, and Fort Randall. We returned on the Dacotah side, visiting Yancton and Vermillion.

The Bishop is just the man for the place, and with God's blessing will do a good work for the Church.

I have now a plan of operations marked out by the Bishop. I am to visit the places above mentioned monthly, going up on one side, and returning on the other—visiting from house to house and preaching as opportunity offers. In the whole of this region, as far as we could ascertain, there were but four church families; one in Nebraska, and three in Dacotah territory.

I am expecting Bishop Lee, the last of this month, after which I will write in full.

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KENTUCKY.

Paris—Rev. J. A. Merrick.

We are still progressing, and with the impetus created by our past success, our prospect of soon relieving you from this portion of your care is better. Our congregation, which, in 1854, was on the brink of dissolution, has so increased, as to compel us to take the incipient measures towards building a larger church-edifice; and, on this account, we have reserved

the usual offering which otherwise would be placed in your hands.

The baptisms are at the same ratio as during the past three years, which is greater than during the preceding three years of my ministry here; the whole number exceeding that of all the baptisms by my predecessors since the year 1804, when the Rev. William Kavenaugh officiated. The value and necessity of baptism are now better understood in this antipedobaptist community, as intended for the infant as well as the adult, the servant as well as the master.

The number confirmed on the last occasion, though small as compared with some others in our Eastern parishes, was the largest ever blessed in this parish with the laying on of Apostolic hands; all of whom have given me joy in that they have been received as worthy partakers of the Holy Table.

Our list of communicants, which has more than trebled itself since my institution as rector is larger than at any previous report. But as number alone constitutes an imperfect criterion of things, the further fact should be added that the whole parish is in a peaceful and united condition; and, with but very few exceptions, apparently growing in the faith and knowledge of God, and in that earnest love of the Church and her means of grace that leaves but little place among them for error in religion or viciousness of life.

By means of the Sunday and parish schools, and the frequent exercise of public catechising, with occasional lectures to the sponsors and parents, the great body of the children of the parish are being properly trained, as Christian children, that it has of late become a common remark among our citizens that "the best children and youth in Paris, are those of the Episcopal Church."

And yet, with all these tokens of the divine blessing among us, my heart often sinks within me at the sight of so many around us to whom we are denied access, who are not only followers of false teachers, and ignorantly travestie the holy and divine teachings of the faith; but others there are who in blind subserviency to the gods of this world, spend their time accordingly. So difficult is this field of labour, that its obstructive character is proverbial; and no little patience and prudence are needed for the builders. Opportunities are promptly taken to minister to individuals of these classes; and in order to create or

facilitate such opportunities, a select number of my communicants co-operate with me—a post and honour in the work of the Church, to which all are taught to aspire, as followers of THE GREAT SAMARITAN.

CALIFORNIA.

Napa City—Rev. H. Goodwin.

IN December last, on my arrival in California, I was, as you are already aware, sent by Bishop Kip to Napa City, where I am still at work. I have great occasion to acknowledge the goodness of God, since my residence here, for my bronchial affection, which more or less impeded my labours on the Atlantic Coast, is now, in the finer climate of California, giving me no annoyance. And sickness in any form has not once prevented me from performing divine service.

In this report allow me to say a few words of this place and its population, as they stand related to missionary work.

In the midst of a country distinguished for its vintage, its fruit, and its agricultural productiveness; possessed of mineral springs which in the future may be as notorious as those of your Saratoga, and a climate unsurpassed by that anywhere found on the Mediterranean coast; located at the head of navigation on Napa river; being the resort of trade for a large and thickly-settled country back; steadily growing in population, and communicating by steam with San Francisco, a distance of fifty miles, possessed of a large literary institution which has just been completed, Napa city is surely that place which should receive the attention of the missionary.

The people of this, like most other places in California, possess a character which especially calls for the elevating and holy culture of the Church. In average intelligence they stand above places of the same size in the East.

As social, political, and religious opinions from all parts of the world are here represented, great intellectual activity is elicited by the collision of so much conflicting thought.

Men who could break all the strong associations of home as the Californians have done, must be endowed with great impulses for venture, for novelty, and for greed, and, as a community, must possess

an independence of character which no community organized in the usual way can ever possess.

Willing to abandon the religious privileges of home, and uncertain of any in the locality for which they set out, they as a body must of necessity be destitute of any decided religious tendencies. Having resided here for years without the Church, the habit has been formed of neglecting divine service when actually offered. Having in earlier times become accustomed to the lowest practices, the virtuous sensibilities have become blunted and any keen public disapprobation of wrong is not felt. And, of course, theatres may be in full blast on Sunday; of course, billiards may be played in the most open manner on Sunday; of course, marketings may be done on Sunday mornings as on any other; of course, if the people think it advisable to suspend work on Sunday, they surely may spend the day in riding through the country or in visiting. Intoxication and gambling exist to an alarming extent, for public opinion has no frowns for them.

How obligatory therefore is it upon us to labour for the planting of the Church in these rapidly-growing populations of California.

It is now eleven months since I was sent to this place. The Church had never been represented here except by a clergyman, who about a year before began services and continued them for a few months. The parish then organized had become about extinct at the time of my arrival. We, of course, found no church edifice. We at first hired a public hall, then we secured the court-house, which we still occupy.

And with gratitude we can report that we now have a neat and commodious church building of Gothic style in progress, which we expect to see completed during the next month.

Our congregations are good, and evince an increasing interest for the services. Several who have hitherto known nothing of the Church are now regular in attendance. We have twenty-two communicants, have had two marriages, have catechized children about twenty times, have held service and preached twice on every Lord's Day. Our contributions have been \$6.50 to Domestic Missions, and \$50 for support of our Bishop.

In making the payments thus far on our church, we have received assistance from other parishes, and in order to make the

last payment, we shall require further assistance.

We need an organ, but we must forego that luxury till we become a self-supporting parish, a condition of things which I trust will be realized as soon as we succeed in making the last payments on our church. On the whole we are greatly encouraged.

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KANSAS.

Manhattan—Rev. N. O. Preston.

THROUGH the kind Providence of God, I have been enabled, without interruption, to continue my regular services at this point, and also at Wabausa.

I have endeavoured to preach the Word, not as a "corruptor of the Word of God, but as of sincerity, as of God, and in the sight of God to speak in Christ." But our spiritual harvest, thus far, has been like the harvest of our parched and withered fields. I, however, am not discouraged. God, to try our faith and patience, perhaps, is teaching us that we are sent here, in this beautiful Kansas, to sow, and not to reap. Well, be it so, if, by His grace, He will enable us to sow bountifully, and sow only the "*good seed*," for we have His promise that it shall not return unto Him void.

Our people—worthy of all praise—in the midst of poverty and threatened famine, are pressing forward the church edifice. We hope to have it ready for occupancy by the 1st of December.

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WASH'TON TERRITORY.

Olympia—Rev. D. E. Willes.

SINCE I last wrote, circumstances have made me better acquainted with the wants of Puget Sound, and the prospects which the church would have, if only she had men here on the ground to occupy fields "white to the harvest." On my return from the consecration of St. John's Church, Victoria, I stopped a week at Port Townsend, and visited among the people quite generally. I found a small band of zealous communicants of the church, and among them a former member of the standing committee of the diocese of California, and one of the most active and energetic churchmen on the Pacific coast—at least,

while he had a sphere of action. I refer to Colonel Paul K. Hubbs, who came to California from Philadelphia, Pa., and where, I believe, he is well known. I also found a general good feeling prevailing as to the church, and a general wish expressed that it might soon be established among them. To show clearly what an opportunity is here presented to establish the church, and lay (as far as human instrumentalities can) her foundations deep and strong, I would state that there is here no house of worship of any kind, other than a Roman Catholic chapel; and this is opened for service rarely. And yet this place is a port of entry. Here is a respectable custom-house and marine hospital; and the body of officials connected with these public buildings are a corps of gentlemanly and intelligent men, many of them having interesting families. Besides, the United States have a small garrison here, the officers of which are, to a man, either members of the church, or favourably disposed thereto. In this community, however, the Sabbath comes and goes without any of those pleasant reminders which the sober and serious love—the sound of the church-going bell, the solemn service, the organ's peal, or the voice of the man of God, to warn, exhort, and teach of life, and death, and the judgment to come. The sick languish and die, without any of the consolations of religion to soothe the dying hour. The dead are buried, for the most part, without the least of those rites which serve, if for nought else, to comfort the mourner, and as society's last tribute of affection and respect to the departed.

On the Sunday of my stay I preached, morning and evening, to a full congregation, in the court-house; administered the Holy Eucharist to three, and baptized five infants brought to the reception of that holy rite—which, together with three baptized at a previous visit, makes eight at Port Townsend alone, this summer; and several more are waiting until I can go down again. On the Monday following, some of the most prominent and influential citizens met at the court-house, and unanimously put their names to a paper to establish a church here, in communication with the P. E. Church of the United States of America, amenable to the canons of the general and diocesan conventions, and to be under the jurisdiction of the Bishop of Oregon and Washington. On Thursday night they were to

have another meeting, for the choice of wardens and vestry, and the acceptance of certain articles of church organization which I drew up for them. As I had to leave for Olympia previous to the meeting, I do not know the result, but can readily surmise, from the character of the prime movers.

Now, sir, they want a clergyman, and, together with the aid of Port Gamble—a town about twelve miles distant—and a little aid from the Board of Missions, would support one as well as any congregation in the States. There are among them one or two ladies, zealous workers, and who would co-operate with a minister as only ladies *can and do*. I have promised to do all I could to get them one, and I now send their appeal to the clergy. Is it not a Macedonian cry? Will no one answer it? Where are the hundreds around the great centres of church influence, "standing idle in the market-place, waiting to be hired?" Were the ordination vows which they took only vows to labour diligently in pleasant and agreeable parishes? Why is it—and I put the question to the church and clergy generally—that the Bishop of Columbia can get the best talent and piety of England to come and labour with him, whenever he sends home a request to that effect? The climate of British Columbia is no more healthy and agreeable than that of Washington, or the people kinder or more intelligent; and yet, what is the fact? Bishop Hill has now a corps of some dozen or fifteen zealous labourers, scattered, here and there, through the waste places of the land!—while Washington has two military chaplains, necessarily fixed, and one missionary at its capital. Now is the time, if the church is ever to get a foothold here, to put forth efforts to that effect. A system of half-way measures will ruin all; but the men who are wanted here are those who will not quail at obstacles, or faint at privations. They will not generally be called on to encounter any beyond what every parish minister at home encounters, or to mingle in society repulsive and loathsome to refined sensibilities. But, when necessary, let them be men who can paddle a canoe, dress their own supper, and sleep soundly on the ground, rolled up in a blanket. Such men have here a field for vast good, and to leave an impress upon the institutions and men of this growing

Territory which will be felt long after they have "entered into their rest."

At Olympia the church is steadily winning the confidence and respect of the inhabitants, and my Sabbath congregations are constantly increasing in numbers. I have had as many as eighty, and this, in a community where there are two other church organizations, is, I think, gratifying, especially when the church-going portion of the same is less than one half. Our society has leased the first story of the Masonic Temple, and we have arranged it neatly and appropriately for service. We have a melodeon, and a skilful performer, as also a few good singers, and one or two which New-York choirs would welcome. Hence we are enabled to give effectively the chants of our church, which materially aids the clergyman, and relieves our services of that baldness which reading the chants gives. To the continued progress of the church it is necessary, I conceive, that service be constant and continued, which is one reason why I wish some one to come and aid me by taking Port Townsend. If I spend my time between the two parishes, they will both be weak. Better, I opine, one strong parish, than two weak ones! My summary of acts is as follows: Divine service every Lord's day, morning and evening; Holy Communion administered monthly; communicants, eight; average attendance, about fifty; infant baptisms, eleven; burials, two.

NEBRASKA.

Arago—S. C. Massock.

SINCE my last report I have spent all my time at my station in Arago and its vicinity. I am happy to state that all spiritual matters of my mission continue in the best order and harmony. From April last (thirtieth April), I have baptized five infant children, and officiated at four burials. Preaching and teaching in the school has occupied my whole time. The school here is an interesting institution both for boys and girls, young and old. The school, numbering from twenty-five to forty scholars, is under my constant personal superintendence. I spent, daily, six hours in that school, being assisted by my son. Besides different branches of useful knowledge, we train the youth in

reading the Bible, and catechising them in the principles of our holy religion. It is a good thing we got the school erected, for without it, the people would (in this hard time) have probably been dispersed, and I feel satisfied that it is a blessing to this community. I most earnestly hope that we may build a church the next spring. The community is willing to give us freely a church lot, and fifteen hundred to two thousand dollars may enable us to erect a good wooden church in this place; but the community being extremely poor, and striving for existence, can do nothing for that important object. We must expect the help from abroad, else the object cannot be accomplished. Indeed, my station is the most destitute part of the Territory, and in my opinion, there is no place in this vast land, that is more wanting encouragement and assistance than this.

Without pecuniary aid it would be entirely impossible to accomplish the holy cause, while the work is in fair progress. I beg my brethren and every friend of our

holy religion, to stand with me like Christ's soldiers, and not let me forsake this field of a hopeful harvest. Could our Christian brethren feel the needs of our condition, and fully know with what difficulties we have to strive, I doubt not that an abundance of means would soon flow upon us to finish the work we have before us, by hearts who feel it a pleasure to give for Christ, and for the salvation of souls. I mention likewise with great satisfaction and pleasure, that on September last, Bishop Talbot arrived at this place, and after a short stay among us pursued his journey to Falls City, twelve miles distant from Arago. My heart rejoiced at the presence of this excellent missionary bishop, whom I have seen but for the first time in my life. We spent but a few minutes in a pleasant conversation in reference to the interests and wants of our missions. May God bless and prosper both his and my labors. This visitation of the bishop produced a salutary effect upon my mission, and brought strength and gladness to my heart.

Episcopal Missionary Association for the West.

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, by the following named churches and individuals, since last acknowledgment, and up to 1st October, 1860, viz.:

<i>Mass.</i> —Plainfield, from W. and N ...		\$10 00
<i>N. J.</i> —Mount Holly, Trinity Church.	\$56 82	
“ Elizabeth City, St. John's Ch.	52 56	
“ Newark, Trinity Church	50 00	159 38
<i>Penn.</i> —Philadelphia, Joshua Cowper- land, annual contribution....	3 00	
“ Phila. Co., Chestnut Hill, St. Paul's.	45 00	
“ Buck's Co., Andalusia, from K. 20 00		
“ Erie, from H. A. Brown, by L. S. McCulla.	7 00	75 00
<i>Va.</i> —New-Kent, from Mrs. D. M.	5 00	
“ Hanover, C. H., St. Paul's Ch.,	5 00	10 00
<i>Kans.</i> —Manhattan, St. Paul's Church, by Rev. D. S. Miller		10 00
Total receipts.....	264 38	
To which add balance on hand, per last account	36 29	
		<hr/>
Of which aggregate the Treasurer of the Domestic Committee has received, within the same pe- riod	225 00	
And there has been paid by the said association for six months' rent of their office	25 00	250 00
Leaving to be received by said Treas- urer, when appropriated by said association		<hr/>
	\$50 67	

The following sums, in aid of Domestic Missions have been contributed through the Episcopal Missionary Association for the West, by the following churches and individuals, since last report, up to December 3, 1860, viz.:

<i>N. J.</i> —Newark, Trinity Church. . . .	\$20 00		
<i>Penn.</i> —Philadelphia, St. Luke's Ch., as follows:			
Indian Mission, Minn.	\$22 50		
Bp. Whipple, Missionary purposes	17 03		
Missionary Assoc. for.	235 00	274 50	
“ Philadel. Co., Lower Dublin, All Saints'		20 00	
“ Westchester, Holy Trinity S. Sc.	50 00		
“ Pottstown, Christ Ch.	28 93	373 46	
<i>Va.</i> —Richmond, St. James's Church.	50 00		
“ Alexandria, Theological Semin.	45 00		
“ Bedford Co., Hamner parish, St. Stephen's		10 00	105 00
<i>Mo.</i> —St. Louis, St. George's Church, Edw. Stagg		5 00	
Total receipts		<hr/>	
To which, add balance on hand at last report		\$503 46	
		<hr/>	
Aggregate.		\$554 13	
Of the above aggregate, the Treasurer of the Domestic Committee has received, within the same pe- riod		<hr/>	
And leaving to be received by said Treasurer, when appropriated by the said association.....		\$254 13	

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Oct. 1st, to Dec. 15th, 1860:

	Maine.	
<i>Gardiner</i> —Christ Ch.	\$67.53	
	New-Hampshire.	
<i>Keene</i> —St. James's	8.31	
	Vermont.	
<i>Northfield</i> —St. Mary's	\$10.00	
<i>Norwich</i> —St. Andrew's	2.50	
<i>Windsor</i> —St. Paul's	9.00	21.50
	Massachusetts.	
<i>Amesbury</i> —St. James's	11.00	
<i>Andover</i> —Christ	37.00	
<i>Boston</i> —Grace	25.00	
“ <i>Messiah</i>	50.00	
<i>Hopkinton</i> —St. Paul's	2.50	
<i>Lowell</i> —St. Ann's	60.00	
<i>Newton Lower Falls</i> —St. Mary's, for Bishop Talbot	78.63	
“ <i>St. Mary's S. Sc.</i> for Bp. Talbot 10.00		
<i>Northampton</i> —St. John's	10.00	
<i>Springfield</i> —Christ, for Bishop Talbot 22.55		
“ <i>R. B. Blaisdell's School,</i> for Bishop Talbot	5.00	311.68
	Rhode Island.	
<i>Providence</i> —Grace	10.00	
“ <i>St. Stephen's</i>		
A contribution of \$250 from this parish, acknowledged in the February number, was omitted in the Annual Table.		
	Connecticut.	
<i>Bethany</i> —Christ Ch.	7.00	
<i>Bridgeport</i> —St. John's, a Member	5.00	
<i>Brooklyn</i> —Trinity	20.00	
<i>Cheshire</i> —St. Peter's	30.37	
<i>Danbury</i> —St. James's	17.30	
“ “ for Bishop Talbot. 13.25		
<i>Darien</i> —St. Luke's for Bish. Whipple. 7.15		
<i>Hartford</i> —Christ Ch.	26.81	
“ “ A Member 100.00		
“ “ for Bish. Talbot. 65.00		
<i>Litchfield</i> —St. Michael's	70.00	
<i>New-Haven</i> —Misses Talmadge, for Bp. Talbot	5.00	
“ Miss Eld. for Bishop Talbot. 5.00		
“ Mr. Hotchkiss “ “ 5.00		
<i>Newtown</i> —Trinity, a Member	5.00	
<i>Stonington</i> —Calvary	21.01	
<i>Watertown</i> —Miss H. P. Bradley	2.00	
<i>Westville</i> —St. James's	7.00	
<i>Winsted</i> —St. James's	2.00	
<i>Wolcott</i> —All Saints'	3.00	
<i>Wolcottville</i> —Trinity	4.00	420.89
	New-York.	
<i>Brooklyn</i> —Holy Trinity, for Bishop Whipple.	137.50	
“ St. Andrew's.	3.00	
“ H. A. Dow.	5.00	
<i>Catskill</i> —St. Luke's	12.00	
<i>Claverack</i> —Trinity.	3.00	
<i>Delhi</i> —St. John's	16.00	
<i>East Chester</i> —St. Paul's	13.00	
<i>Kindergarten</i> —St. Paul's	7.60	
<i>Manhasset</i> —Christ Ch., add'l.	1.00	
	New-York.	
<i>Baltimore</i> —St. Paul's.	90.16	
“ “ for Bishop Talbot. 50.00		
“ “ Bishop Lay ... 5.00		
<i>Bladensburg</i> —B. O. Lounds	5.00	
<i>Cecil Co</i> —Perryville, North Elk Par. St. Mark's Chapel.	6.00	
“ “ S. Sc. 2.00		
<i>*Easton</i> —St Peter's.		
* CORRECTION.—A contribution of \$55 from this parish, was credited, in the Annual Table, to St. Peter's, <i>Whitemarsh</i> , in the same county.		

<i>Easton</i> —A Lady	2 50		Illinois.	
<i>Havre de Grace</i> —St. John's	10 00		<i>Warsaw</i> —St. Paul's	6 00
<i>Worcester Co.</i> —All Hallows	10 15			
“ A Daughter of the Church, from the earnings of a Church Purse.....	10 00	190 81		
			Kentucky.	
			<i>Versailles</i> —St. John's.....	26 85
			Tennessee.	
			<i>Tipton</i> —Trinity	15 00
			Indiana.	
			<i>Bristol</i> —St. John's	5 00
			<i>Vanderburg</i> —Trinity	5 00
				10 00
			Michigan.	
			<i>Detroit</i> —Christ Ch.....	36 67
			<i>Dexter</i> —St. James's	6 00
				42 67
			Missouri.	
			<i>St. Louis</i> —St. John's.....	25 85
			Louisiana.	
			<i>New Orleans</i> —St. Paul's.....	113 78
			“ A Friend.....	10 00
			<i>Williamsburg</i> —St. Stephen's, Mrs. Sarah Black	30 00
				153 78
			Arkansas.	
			<i>Camden</i> —St. John's, for Southwest ..	36 75
			<i>Fayetteville</i> —St. John's, “ ..	11 40
			<i>Fort Smith</i> —St. John's, “ ..	54 45
			<i>Little Rock</i> —Christ Ch. S. Sch., “ ..	74 30
			“ M. F. Trapnell	5 00
			“ A Lady, for Southwest ..	10 00
				191 90
			Wisconsin.	
			<i>Waupaca</i> —Through Rev. M. F. So- rensen.....	2 00
			Iowa.	
			<i>Lyons</i> —Grace, for Episc. Miss. Assoc.	7 00
			Minnesota.	
			<i>Rochester</i> —Calvary	2 50
			Kansas.	
			<i>Fort Leavenworth</i>	4 50
			<i>Fort Riley</i> —Major J. G. Martin, U. S. A., toward the \$100,000 for the New-Year	100 00
				104 50
			California.	
			<i>Sacramento</i> —Grace	50 00
			Miscellaneous.	
			Episcopal Missionary Association	437 53
			A Lady	10 00
			Interest on Harrison Bond	350 00
			“ Godine Legacy	90 00
			“ A Mite” for Missions	7 50
			Anonymous	5 00
			“ T. R. J.” Advent	5 00
				924 53
			Total from Oct. 1st to Dec. 15th....	\$5,200 69
			CORRECTION. —By a mistake of the Printer, a con- tribution of \$56 39, from Zion Church, Little Neck, N. Y., was credited, in the annual table, to the next parish in the list.	

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1861.

EPIPHANY APPEAL.

MISSIONARY ROOMS, NEW-YORK, *January 1, 1861.*

THE Foreign Committee send forth their present appeal under circumstances involving the deepest anxiety. To their hands have been intrusted the guidance and management of the Foreign Missionary work of the Church. That work, after many years of patient labour on the part of the Missionaries, has reached its present proportions of extent and efficiency. It has been rich in blessings to those in whose behalf it was undertaken, and rich in its returns to the Church at home.

The Committee, having the interests of this work constantly before them, have observed, with much satisfaction, its growth in the affections of our communion, as evinced by the steady increase of its contributions. That growth, it is true, has been by slow degrees; and in the carrying out of those measures which the Committee have deemed important to the best interests of the work, there has always been a pressure upon them in pecuniary matters, amounting not infrequently to serious perplexity and embarrassment. Still they have been cheered by the hope that the Church was realizing more and more the importance of this blessed work, and would not fail to sustain it.

In this confidence the Committee made their appropriations for the year 1861—in no case diminishing the amount of their appropriation, and in one case, that of Africa, increasing it.

Now, however, they are forced by circumstances to ask, will these obligations be met? Evils unlooked for and most appalling have fallen upon our nation, threatening the direst consequences. Of the causes which have produced these results, the Committee find no occasion to

speak. The object of their concern is, the effects which present calamities may have upon the Foreign Missionary work of the Church.

The Missionaries abroad are entirely dependent, for their daily subsistence and for the means to carry on their work, upon funds paid into the Treasury of the Foreign Committee. FIVE THOUSAND DOLLARS EACH MONTH are required to sustain the Missions in AFRICA and CHINA alone, while, in addition to these, we have to provide for the support of the Mission in GREECE, the Mission in JAPAN, and the Mission in BRAZIL.

THE TREASURY IS AT THIS MOMENT OVERDRAWN \$8,000. It will therefore be seen at a glance how rapidly difficulties must multiply upon a failure of ordinary receipts. The burden attendant upon such a failure the Committee cannot possibly sustain; and in such result, speedy distress must fall upon the Missionaries; and to all our other disasters will be added the grievous one of the breaking up of our Missionary establishments.

WILL THE CHURCH ALLOW THIS?

Shall not the heart of God's people, in its holy resolves, rise above present distress, and determine that, let what will come, the Missions of the Church shall be sustained?

Thousands upon thousands of prayers now daily come up before God, through the mediation of our Lord Jesus Christ, that he will turn away these evils from us; and that, in whatever measure these shall, in His wisdom and love, be permitted to fall upon our Country, they may be overruled to the advancement of His Kingdom upon earth.

Let us labour with our might that this may be accomplished, and, in these dark hours of adversity, give proof of our faith in God, of our love to Christ, and our devotion to that cause for which He suffered and died.

Instant attention to this Appeal is earnestly requested.

Remittances to be made to JAMES S. ASPINWALL, Esq., 86 William street, New-York.

By order and in behalf of the Foreign Committee.

S. D. DENISON,

SECRETARY AND GENERAL AGENT.

Copies of this Appeal, in pamphlet form, may be had for distribution upon application to the Secretary and General Agent, 19 Bible House, New-York.

CHINA.

THE Annual Report of the Foreign Committee, published in the November and December numbers of the "Spirit of Missions," mentioned the panic which prevailed among the inhabitants of Shanghai, on account of the advance of the insurgents toward that city. On the 18th of August they came, but were speedily repulsed by the foreign forces, and, after remaining in the neighbourhood for a few days, they retired into the interior.

Danger had been apprehended by our missionaries, and arrangements were made for embarkation on board American ships lying there. Happily, however, it was not found necessary to leave the Mission premises, except for a very short time.

The insurgents, it is stated, repeatedly declared their purpose not to interfere with the foreign population, and were particularly friendly in their expressions toward missionaries, whom, as they said, they looked upon as brethren of a common faith. What will be the effect of the repulse they have received at the hands of foreigners remains to be seen.

The following extract is from a private letter from Shanghai, published in the "Southern Episcopalian :"

The English Consul and many merchants and missionaries sympathize strongly with the rebels, and I have no doubt they have been told so, and told, moreover, to "bide their time," but not to come here at present. Soon after the return of the missionaries from Soo-Chow, a meeting was held for conference. All the brethren of all denominations were invited to attend, to discuss the subject, "Are we to regard the Nanking insurgents as Christian brethren?" A very large number attended the meeting, ladies included, and we had a very interesting evening. The question was changed before the discussion began. No one felt prepared to go so far as to look upon the rebels as Christian brethren, and the true subject for discussion was, "How are we to regard the Nanking insurgents, and what is our duty to them at the present

time?" There was a good deal said that was interesting. Some were strong believers in and advocates of the rebels, and others were not convinced that they were sincere in their present professions and promises. Bishop Boone said he thought there was one proof by which their sincerity might be tested. They professed the Bible as well as ourselves.—would they allow that to be the authority in matters where they differed from us in doctrine and practice? The advocates for the rebels thought there were excuses to be made for their heresies and errors. They had studied the Old Testament principally, and had had no assistance in trying to understand the Bible. The prophets of old had had visions and dreamed dreams, and Tai-ping might be under a delusion on that point, and not intend to impose on the credulity of his followers. They were in earnest, and their views of the Divinity of Christ and of the Holy Ghost, and other vital truths, might be corrected. They had applied for missionaries to come among them. Bishop Boone agreed that these late facts were most interesting. He thought the missionaries ought to respond to their call, and to deal most kindly and faithfully by them,—point out what we considered vital misconceptions of the doctrines of the Bible, and see whether they will acknowledge the Bible as the standard of truth, or whether the later visions, &c., of the Celestial king would be considered the newer and more reliable revelation. All agreed that many of the pretensions made by the leaders, in the earlier stages of the rebellion, were attributable to the Eastern king, who was killed several years ago. It seems that the man Mr. Edkins wished to inquire about is now the second king, next in power to Tai-ping, and, in a book which has recently fallen into their hands, and written by this former teacher, they perceive a very great advance in stating Christian truths over anything that has before appeared. Mr. Edkins wrote to the second king while he was at Soo-Chow, and the letter was forwarded to Nanking. A few days ago two letters were brought to the London Mission, in a silk-bag, from two kings—the one at Soo-Chow, and the one Mr. E. had written to. The second king stated that, as soon as he had received Mr. Edkins' letter, he had started for Soo-Chow, hoping to meet him there, and requesting him to come and see him. He would wait for his answer. He

also wished six missionaries to come and stay among them. Mr. Edkins sent the letters for us to look at, and has, of course, gone again to Soo-Chow to have an interview.

I cannot begin to tell the half of the interesting things we hear about the rebels, nor of the awful state the country is in. Some of the gentlemen who have been in different directions (merchants as well as missionaries) say the country in some places is covered with dead and mutilated bodies. The scene and odor made one of the missionaries very sick. The rebels say the Imperialists kill more than they do, and the number of suicides has been immense. Every sort of wretchedness the country people are exposed to between the contending parties, for there are unrestrained bands of robbers and ruffians following in the wake of each army, and every enormity is perpetrated on both sides that the wicked can devise. The missionaries have urged the rebel leaders not to come to Shanghai, but they always say they must come. They want the custom-house and foreign duties, and merchants do not feel inclined to have them too near their strong boxes. The foreign authorities say they will resist them if they come; but what with? Both the American men-of-war have gone north with Mr. Ward, and the allies have left about 1,200 troops here. These are scattered about, and I think, if they excite the hostility of the rebels by resisting them, and have not force enough to do it effectually, we shall be worse off, perhaps, than if we had no force at all. I don't see the reason for the American forces all being carried off; however, we know that "unless the Lord keep the city, the watchman waketh but in vain."

Letter from the Rev. D. D. Smith.

THE following letter gives particulars of the progress of the Missionary in the acquisition of the language, and his employment of the knowledge acquired. It furnishes also some interesting statements in regard to the movements of the insurgents—their visit to Shanghai, and their religious views.

SHANGHAI, Aug. 31, 1860.

REV. AND DEAR BROTHER: Several months have passed since I wrote you,

and what can now be said will not differ much from what was contained in that letter. I was then busy studying this language, and just beginning to understand a few words when spoken by my teacher. The daily routine, as my journal testifies, has been since that time very much the same: each morning beginning immediately after breakfast, my teacher patiently listening to the incessant repetition of verse after verse of the morning lesson, and this monotonous work is kept up till nearly four hours are consumed. I have now been studying about seven months, and feel greatly encouraged with my progress. The language is intensely tedious, and requires unceasing perseverance and patience.

Besides this regular work of gathering up vocabulary, I have been engaged somewhat in making use of it. For a few weeks, until their vacation, I opened every morning a school of girls, first reading a chapter in the New Testament, upon which a few questions were asked, and after this a few short prayers. I have also a regular day-school at "Sing-Dzak," to which I go two or three times a week. Here there are about twenty-five boys, who are instructed by one of the candidates for baptism, in the Catechism, Creed, Lord's Prayer, and Gospels. The teacher seems to be a conscientious man, and instructs the children faithfully, and from their answers to the questions propounded them, show that they have a little knowledge of the subjects of their studies. The Chinese system of education, if one may judge from their method of recitation, too often results in the pupil "making nothing of it," both as regards the rapidity with which he pours out the words, and certainly as regards the comprehending a single idea contained in the lesson.

The teacher at "Sing-Dzak" is, like the majority of his nation, very polite and very garrulous, so that with his aid I find my knowledge of the language gradually increasing. Besides this work, a class in our Sunday School, and occasional preaching in English, are all that I can record.

I am very happy to say that my health has been very good, better even, I might say, since I came to China, than it was before I sailed from America. With proper care and prudence I hope long to continue in such a condition as will not impede my duties.

The hot summer is passed, and with it the alarm which we recently received from the rebels. You will have heard, I doubt not, from other sources, before this reaches you, that they have been here. They represented that they were invited by foreigners to come and take the city of Shanghai, and certainly their quiet method of approach, and considerate and respectful treatment of all Europeans and Americans, established beyond a doubt their strong desire to be at peace with us. But whoever invited them hither did not convey to them the opinions which those in authority held concerning them, for they were met in the most warlike manner, with shot and shell. After one or two ineffectual attempts to gain the city, they retreated as suddenly and quietly as they came, leaving only a thoroughly Chinese proclamation, full of bombast and absurdity. Their excesses, together with the outrages of the local thieves among the inhabitants about us, were cruel and abominable. From the accounts given by some of the country people, the horrors of the French Revolution could scarcely exceed the scenes enacted here. My own teacher had his house plundered—all his winter clothing and furniture taken, even the doors and windows of his house carried off. One of his cousins was seized and taken captive to Soo-Chow, and another beheaded.

This is but a specimen of what has taken place. I trust that the rebels may not be stupid enough to return hither again.

A very strong feeling of sympathy for them seems to have filled—does yet possess—the minds of many here; but from what I have learned of them, they seem to be little else than marauders.

Some gentlemen lately visited Soo-Chow, and were greatly impressed in their favour. The rebels professed to believe in God, to worship the Saviour, and to have a fair idea of the Holy Spirit. They held public worship, and were punctual in asking a blessing before and after meals. A second visit destroyed much of the favourable impression produced by the first. The only man among them there from whom much could reasonably be expected, Kan Wong, although a baptized Christian, and formerly a teacher in the London Mission, had so far backslidden as to adopt polygamy. This he confessed was wrong, but that he had only consented after earnest persuasion,

almost from compulsion. He professes to be anxious to do his people good.

A third visit, by one of the gentlemen who first went to Soo-Chow, to the headquarters, the city of Nanking, has resulted in a thorough upsetting of all our hopes that they will or can evangelize China. He found it, as he expresses it, not a purer system than that of the outskirts of their territory, but a "tissue of blasphemy." Their idea of the Deity is material—one of their former kings, who was destroyed for his ambitious desires, has been placed in the calendar, and is worshipped. Another is said to have ascended to heaven, and has married the daughter of the Heavenly Father. Such honors were paid to the chief as led the gentleman to believe that he (Hoong Sin Tsuen) was worshipped next after the Father and the Son—thereby according to him such reverence as fully, or nearly, made him equal to them. Hoong Sin Tsuen, the original chief and mover of the rebellion, is a kind of second Mahomet. He has had his visions, in which a great trust was committed to his charge, and the preaching of a new religion given him. He, too, has been to heaven, and his revelations are such that he is able to dispense with any teaching in the Bible which does not please him. He is said to read the Scriptures constantly; but with such freedom and power to interpret them, we may well suspect that the truth, pure and unadulterated, is not known or preached.

The city of Nanking does not exhibit signs of improvement. Although the insurgents have held it for seven or eight years, still it is a desolate place. No commerce—no new buildings—only a kind of garrison. The whole movement itself exhibits signs of dissolution. One of the chiefs, and the only one who is a general, has set up for himself, and it is said that others will follow his example.

Many persons, and among them many missionaries, have looked hopefully toward this movement, as a powerful instrument in the regeneration of this unhappy country. Their great opposition to idols, and the incessant destruction of these false gods, with their heathen temples, certainly promised something toward the beginning of better things; though even this method of introducing a new religion is not the best way to exterminate such deep-seated idolatry.

But the other tenet of their creed, the slaughtering of so many human beings,

whom they choose to designate as "the Imps," is most decidedly contrary to the gospel of peace, and is not taught in the scriptures which they profess to believe.

Instead of setting up the only true religion, I fear it is but displacing one superstition by another equally as bad, if not far worse.

Equally in China as in our own, or any other country, is it true, that an evangelical and enlightened ministry is needed to plant, nourish, and extend the true Church of Christ.

Just as truly here as at home are earnest, faithful, and efficient men needed to spread the truth contained in the living word.

You will also hear before this reaches you that hostilities at the North are nearly at an end. The English are victorious, and we can only hope that the result of the negotiations may be favourable for the greater prosecution and extension of the work in which we are engaged. May God hasten it in his own good time.

Sincerely and affectionately yours.

THE following letter from the Rev. Mr. Thomson speaks hopefully of the prospects in China :

SHANGHAI, Sept. 20, 1860.

MY DEAR SIR: In writing with regard to our work, or the people among whom we dwell, it were an easy thing to write page after page of the sufferings and the miseries to which they are subject; but when one turns to his work, it is, indeed, sad to feel how little he can do, and how slow they are to receive the great and precious truth which we would declare; yet the seed is being sown, and if the husbandman will but have patience, he will reap in due time: for he knows the seed which he sows cannot "return void."

The prospect is certainly brightening. Not only are some being gathered in, but the people are far more friendly, more kindly disposed toward us than even a short time back; and we cannot but trust that the truth being made known unto them, their sorrow and distress will lead them to cast away their vanities and turn to the one true God.

Now certainly is the time for the missionary and the Church to put forth the

most earnest efforts, to use the advantage thus opened to reach their hearts. We who are in the field hope and trust that many strong-bodied, earnest-hearted young men will come up to the "help of the Lord." There seems, also, every probability of a speedy conclusion of the war at the North (in fact we had hoped it was over, but there still seems a little delay), when the gates of this long-closed empire, with its hundreds of millions, will be thrown wide open. And we pray that the hearts of the people may be opened to receive the "glorious gospel of Christ."

Since last I wrote it has not been my privilege to do much direct missionary work; my time has been chiefly occupied with the language, and even that has been interrupted by the disturbance at the time the insurgents advanced on the city of Shanghai. My teacher fled with his family, and was absent two weeks, and even our own households were in too confused a state for a few days to do any kind of studying.

The distress of those who were burnt out of house and home, it is apprehended, will be very great this winter. There are also many here who have fled from the surrounding districts, some with no shelter but a mat of straw to spread over them.

The Missionary ought to be thankful for the means put in his hands to benefit the poor suffering humanity he sees around him; though it may not be large, yet it will give a bond with the sufferers that may end in their soul's benefit.

We would ever desire your earnest prayers, and those of all who love our Lord Jesus Christ.

Yours sincerely.

Extracts from Report of the Rev.
E. W. Syle.

It will be remembered by our readers that our Mission Chapel and buildings are about two miles from the walls of the city of Shanghai. We have, however, a church within the walls, which is under the care of the Rev. Mr. Syle. The following extracts from his last Report relate to his work therein:

1. My first duty was to take charge of Christ Church in the city—our senior Deacon, *Wong Kwong-chai*, being my

assistant. It has been our endeavour to preach in the church at least once every day, and three or four times on Sundays; which plan, with the exception of a very few occasions, has been carried out. *Chai* has been very faithful in the performance of his share of the labour, in both the preaching and taking care of the poor, and of the schools.

The attendance of children at the three day-schools has been much diminished, as also has the number of hearers at the church, in consequence of the flight from the city of a large proportion of its inhabitants—the greatest alarm having prevailed lest the Nanking insurgents should visit this place, as they have Soo-Chow and other neighbouring cities. As an offset, however, to this loss of our accustomed class of hearers, we have been visited by others—refugees from Chang-Chow, Nanking, Hwei-Chow, and elsewhere. Some of these are applicants for baptism, and their cases furnish many points of interest. In all, I have twenty-one candidates for baptism on my list. Three have been baptized since the beginning of the year, and four others are nearly ready. The whole number of communicants is *twenty-seven*, of whom *two* are under suspension.

To assist in preparing a translation of the services of our Prayer-book, and of some hymns, was another part of my duty. I have endeavoured to contribute my quota to this desirable work, both our deacons having been fellow-labourers with me for a part of the time.

The building and arrangement of the printing-office have been completed. This establishment is now in other hands very competent to its management, and is in excellent working order.

I have not included the blind establishment in my report; though, seeing it constitutes part of my work, it ought to be mentioned. The institution continues to be well supported by the community, and works well as regards the blind themselves—sixty in number—fourteen of whom are communicants, and several others candidates for baptism.

One other means of usefulness has been attempted—the opening of a book-shop for the sale of the Scriptures, Christian tracts, and educational books. The situation secured is a good one, but the peculiar circumstances of the last few weeks have made it impossible to judge of the success of the experiment.

Examination of the Boys' School.

THE following account of the examination of the Boys' School, which is also from the pen of the Rev. Mr. Syle, will be read with interest:

About fifteen years have passed since that school first went into operation; and a large number of young men have there been educated, who are now filling positions which are influential at the present moment, and will become more so every day. The recent events, which have brought to these shores large numbers of foreign troops and officials, have made indispensable a numerous corps of interpreters, and on them depends, in many cases, the maintenance of friendly relations between the parties concerned. The knowledge of English possessed by those who have come out of the school causes them to be much sought for, and accordingly we find that several of them are so employed at the present time. It will be their own fault if, with such a beginning as this, they fail to secure for themselves situations of trust and influence. God grant them grace to remember the lessons of truth and righteousness which they learned while at the mission school.

The examination commenced on Monday, 30th July, the Bishop presiding. The thirty-eight scholars went through the usual exercises of repeating from memory the Chinese school-books, beginning with the "Three-word Primer," and ranging up through all the classical books, culminating in literary compositions of a very elaborate kind.

All read the Scriptures in Chinese, and a few had commenced studying Herschel's Astronomy, which has been recently translated into Chinese by Mr. Wylic, of the London Missionary Society.

The translations of the Chinese classics into the local dialect, and also into English, were among the most interesting parts of the examination, and exhibited the advantages which result from our improved methods of instruction. By this I mean the methods which teach the scholars to *think* while they are learning—a thing not contemplated by the Chinese method, but rather discouraged by being made impracticable.

The attainments in Chinese scholarship which our boys now make are reported as much higher than formerly, and that

without detriment to their proportion of studies in English.

The school was examined in these latter on the following day, 31st July.

Reading, spelling, astronomy, natural philosophy, geometry, grammar, and composition, were gone through in an interesting manner—interesting exceedingly to those of us who could realize what a world-wide difference there was between such a course of study as this and the tread-mill routine of the venerated, almost idolized, Chinese classics.

The diagrams in geometry were drawn with much neatness and accuracy, and some of the specimens of handwriting were excellent. The classes taught by Mr. Yang (He Ding) appeared to good advantage: their answers on the subject of eclipses showed that they really understood the subject.

The Bishop, in his closing address, remarked on the principle, "As we sow so shall we reap," and urged all to remember that time flies fast. After prayer the school was dismissed for a week's vacation.

The very tameness of this brief account, and its resemblance to the way in which schools and colleges are examined and dismissed at home, is a significant fact; for it indicates that our Western Christian institutions are taking root, are becoming domesticated here in the heathen East, which is the very thing we have been praying and laboring for these many long years. This accomplished, we may look for immense and widespread changes—all for the better, we trust.

JAPAN.

It is thought well to publish the following extract from the last letter received from the Rev. Mr. Williams. It exhibits a want which the Committee will be glad to supply so soon as circumstances will permit. The condition of things is not such as to warrant any increase of expenditure just now. Still, the mention of the facts may in due time lead to desirable results. After expressing his satisfaction with the location of the Mission at Nagasaki, Mr. Williams remarks:

Bishop Boone informs me that he has sent, at my request, an appeal for another missionary for Japan. It is greatly to be desired that the Committee will respond favourably to it, and a suitable man be found to answer to the call. The great desideratum in this Mission, mentioned in my letter to Bishop Boone, was a thorough, ripe scholar, who should render assistance in the translation of the Scriptures, and preparation of books. But, of course, this is not the only, nor most important, qualification necessary. First of all, he must be a man of large-hearted piety—of deep, ardent love to the Lord Jesus, and for souls, for whose salvation the Saviour was content to die. He should have patience as well as perseverance—one who can labour on quietly, without being discouraged, till God in His own good time shall open a wide and effectual door for proclaiming the everlasting Gospel in Japan. He should be a man of great prudence and sound judgment. One with much "zeal without knowledge," by a single ill-judged, rash act, might retard the progress of our work many years. In China, on account of the weakness of the government, the authorities overlook many things which are not in strict accordance with the provisions of the treaties. But the case is different in Japan. They have a strong government, and will, most assuredly, not suffer to pass unnoticed the slightest deviation from the strict letter of the treaty stipulations. And it must be further borne in mind that they are particularly suspicious of everything done in the name, or by the propagators, of religion.

PRESENT PROSPECT.

There is no immediate prospect of being permitted to engage in active missionary duties. Our wisdom is to sit still for the present. Something, however, is to be hoped for from the visit of the Japanese commissioners to the United States. Doubtless it will have the effect of stirring up the Church to more fervent prayer for this land; and, with the prayer, there will assuredly come a blessing. There is also much encouragement for the future success of missions in Japan to be found in the people. They have elements in their character which, when the barriers raised by their rulers are thrown down, will be most favourable to the rapid spread of Christianity.

There is now a post-office agent here, and letters directed to Nagasaki come safely.

Yours very truly.

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AFRICA.

THE following letters, from the Rev. Mr. Rambo, furnish many facts of interest in reference to the Mission in Africa:

CAVALLA, Aug. 10, 1860.

REV. AND DEAR BROTHER: I brought Mrs. Rambo down here yesterday P. M., to attend the triennial Convocation. We had a pleasant ride on the lake in a canoe to Graway. From that place to this, three miles, we rode in hammocks, and reached this beautiful place at half-past seven o'clock.

All the family were in the school-house, attending the usual lecture. All our white missionaries are here together (nine in all) for the first time. And I am very happy and thankful to say that all of us are quite well. There is no decided invalid among us. Mrs. R. has had less fever during the last two months than any previous two months since she came to Africa.

Our number of teachers and catechists present at the opening services at eleven o'clock this morning, was not large. All our ministers were present except one. About one hundred persons were in attendance, including some of the scholars.

The Bishop preached the sermon, and a most able and effective one it was, founded on Luke xxiv. 49: "The minister called and sent of God." He showed that good and pious men have, in all ages of the Church, been slow to enter upon the holy office of the ministry. They did not rush in haste into it, with slight preparation; but waited long—"tarried in Jerusalem,"—till sure of their call, and till strongly urged by the Spirit of God to take the office upon them. Then having been duly set apart to the work, they consecrated themselves wholly and forever to the service of God in the sacred office. So the Church requires now—only such men, with such a spirit of self-consecration, would the speaker be willing, knowingly, to ordain to the ministry.

The communion was administered to

about forty persons (many absent), including some from various stations.

The usual Missionary meeting was held in the evening. Some twelve reports were read, and several addresses were made. Several of the letters were in Grebo, and were very effective. I trust the earnest addresses of Bishop Payne will long be remembered and carried out. He reminded the native converts that they had often said, "*We are the ones to carry the gospel to our people.*" "Now, go do it," said he. "You have said enough, now act." He dwelt on this point, and I pray that his pointed remarks will do good. The meeting continued three hours. Twenty-two dollars were collected for the missions connected with the Convocation.

Aug. 13.—There was a service and sermon in the church on Saturday morning early. A business meeting was held at half-past ten o'clock.

Sunday evening closed the services of the Convocation. This was a most delightful day. Services were held, and a sermon delivered at three different hours by different persons. The Sunday-schools were held in the afternoon. After the sermon was delivered in the evening, the Bishop closed the Convocation, after an appropriate address, by prayer and the benediction.

I trust all of us have been refreshed and strengthened by the various services, sermons, and addresses; and that we will work more earnestly, and more for the glory of God, than ever before.

Aug. 16.—I now close. We continue well. All are bright, cheerful, and earnestly and happily at work. Adieu.

Your affectionate brother.

Second Letter from the Rev. Mr. Rambo.

CAPE PALMAS, Sept. 14, 1860.

REV. AND DEAR BROTHER: More than three weeks ago, Mr. Messenger and I started at midday, from the mission house at Cavalla, for Bohlen. This was August 21st.

TRIP UP THE CAVALLA RIVER.

After being delayed for some hours, waiting for men, we got off. Walked three miles to Di-ima-Lee. Were delayed there another hour or more. Embarked in the large mission canoe, and got fairly started at half-past three o'clock.



SPRING HILL STATION, WEST AFRICA.

(For description of this cut, see January No. "Carrier Dove.")

There were five men and boys with paddles. Mr. M. and I made seven in the canoe. We had a sail which helped us much.

That evening our men worked very well, and by eight o'clock we reached Gide-tabo, some eighteen miles from the Cavalla station. We went ashore, and had our boxes and baggage carried into town. Nyima, the head man, received us graciously, and gave us his best house. After storing our goods and washing ourselves, Mr. Messenger got our tea ready and I preached for half an hour, in the open air, to some one hundred persons, young and old. Tea being over, we retired to our couches on the floor early. N. kept his people quiet, and we slept well.

Aug. 22.—We took a cup of tea at six o'clock, and got fairly started up the river at seven. I recognized many beautiful turns of the river, and high bluffs, and deep-tangled forests, which I saw for the first time in 1852, when I ascended the river to the falls. I was the first of our own missionaries to do this.

At ten o'clock we stopped at a village, Ke-ke, and had breakfast cooked for our men. It was 12, M., or later, when we got started again. Mr. M. preached here to twelve or fifteen persons. It was a small village. We had rowed some twelve miles before breakfast. Mr. M. and I were hungry enough to eat rice and soup without asking any questions as to who, or how, or wherefore, or what.

Our men rowed very well all day. By three o'clock we saw the beautiful mountain Gero, some ten miles distant, rising beautifully above smaller hills. By the river the distance is nearly double, as it winds very much.

We saw a number of villages during the day, on both banks of the river, but they were nearly deserted, as the people were busy on their farms cutting rice.

The banks of the river are more elevated, and more beautiful and picturesque, as one advances toward the mountains. We saw much to interest us in nature, and as missionaries much to interest us in the number and character of the natives. When God pours out His Spirit, great will be the "burden and heat" of the harvest, in this vast and promising field.

We reached the house of Kinckle, our catechist in the Tebo tribe, about eight o'clock, P. M. This is about fifty miles from the sea. The house is on a hill on the right bank. A heathen town

is near. K. has several scholars, and visits the natives, and holds services on Sunday, and talks to them. We were tired; took tea, held prayers, and retired early to a bed on a bedstead; slept well.

Aug. 23.—Got started at half-past six o'clock, up the river. Reached the house of Bayard—a native Christian, a trader—by eight o'clock. Had breakfast cooked for our men. I preached while Mr. Messenger crossed the river to see his sawyers, who are getting out lumber for his house. Only six or eight persons (natives) were present.

Here mountains rose up near us, west and north. Gero and Panh, the two highest peaks on either bank of the river, were within an hour's row of Bayard's.

It was eleven o'clock when we left this place. One hour brought us to the foot of the rapids, having first passed Gero, rising a thousand feet above the river.

Though the river was not high, it took us nearly two hours to ascend the rapids—one mile and a half—for our canoe ought to have had eight instead of five paddles at work. The men worked hard all this time, and about two o'clock we landed at the falls. The scenery at the rapids and falls is fine: numerous islets covered with shrubbery combined with the dashing, foaming waters, at the falls and below, and the grand mountain scenery, made up an interesting picture. The fall is not over fifteen feet. Men and boys soon visited us in numbers, and carried our boxes and baggage first into Vinh—the village—then two miles to the mission house at Bohlen station. It was four o'clock, P. M., when we reached there.

This house is elevated some 350 feet above the level of the river; and the village of Nitie-Lu, half a mile off, is 150 feet higher. This is a most beautiful, rolling country. At least twenty-five mountain peaks rise around the station in all directions, within twenty miles—the highest is, perhaps, twelve hundred feet.

There are two good reasons for supposing this location is comparatively healthy: 1st. It is high enough to be above the effect of what miasma exists in the lowest valleys. 2d. There are no marshes or ponds of standing water. The ravines carry all the water to the river, which is two miles distant.

Aug. 27.—I have passed three days and a half most agreeably in this mountain region. My health is excellent. I have climbed many of the hills. Preached yes-

terday (Sunday) in two towns—one was Nitie-Lu—and in one, six miles distant, on Saturday. I have conversed with many of the people. I have especially enjoyed the natural beauty and grandeur of the country. I well remember the first impressions made on my mind, eight years ago; now the country seems still more interesting, as the everlasting Gospel is henceforth to be proclaimed from these hill-tops, and to be echoed along these beautiful valleys.

When, naturally and spiritually considered, this "wilderness and solitary place shall be glad for them, and this desert shall rejoice and blossom as the rose," this will become one of the fairest corners of God's beautiful earth.

This morning we left Bohlen at half-past six o'clock, and reached Cavalla at half-past nine, P. M., having stopped once to cook a meal, and three times besides for a short time. The whole distance is about 65 miles. The current helped us down the stream, but all were tired enough when we reached the station.

CONFIRMATION AT ST. MARK'S.

This took place last Sunday, Sept. 9th. Fourteen, most of them quite young, were confirmed. Six of these are recent converts—the rest were admitted to the communion last year. Seven were natives, the rest colonists. Some five or six other candidates need more instruction, and will wait for another occasion. The Bishop preached morning and evening at St. Mark's, to large, attentive congregations.

This was a day long to be remembered. May many more who have been halting between two opinions now decide to follow Christ.

You will be glad to learn that the health of our missionaries has been remarkably good, with the exception of some slight intermittent attacks, during the last three months, for which we heartily thank God. I forgot to say that the prospect now is that Mr. Messenger will remove to Bohlen within six weeks.

Yours in Christ.

Third Letter from the Rev. Mr. Rambo.

CAPE PALMAS, Oct. 15, 1860.

DEAR BROTHER: I have little of special interest to write. About three weeks ago, I, with our native Christians, rescued a native man from the hands of his enemies,

and saved his life. He was taken outside the large town a mile from here, and was forced to drink two quarts of sassa-wood. I went just then and demanded the victim. All his enemies opposed us. For nearly an hour there seemed some danger that the man would be trodden to death by the mob. At last we succeeded in getting the man away to the Mission station. After taking promptly an emetic, he ejected all the poison, and in a few hours the effect passed off. No death has occurred by sassa-wood among these Cape people for years. Since the above incident took place, a treaty has been ratified (before made) between the Liberians and natives. The latter agree that no sassa-wood shall be administered, and that criminals among them shall hereafter be tried in a Liberian court, and the guilty be punished according to civilized laws.

I am thankful to say that our missionaries are generally very well. There have been some cases of indisposition in a month, but no severe case.

This morning I heard that Joseph Bullock, a native Christian at Cavalla, died yesterday. I trust he died in Christ. He had been an invalid for some time past.

Your affectionate brother in Christ.

GRECE.

Extracts from recent Letters of Mrs. Hill.

ATHENS, October 25th., 1860.

The time had arrived for the reopening of the school, the vacation had passed, but what had been our rest, or our vacation? So we began our daily labor again. Three hundred children applied for admission the first day. We wished the scene could have been photographed for the friends at home. The separating of the old pupils from the new; listening to the various claims of the latter; the widows and orphans, presenting their appeals; the disappointment of those who found themselves rejected, made it a deeply interesting, at the same time a most arduous task for all engaged in it. In a few days all was reduced to order, and we found ourselves engaged in the usual routine of duty."

Two events have taken place which affected us deeply; the death of Eryence (who so many years has faithfully performed her duties, as a Christian teacher, and taught hundreds to sing their Redeemer's praise), and the removal of Marigo

Kalarovia, who has gone to Constantinople to take charge of the Patriarchal schools. This Marigo was a most efficient teacher of the higher classes, and many years in the mission family. She opened a Sunday school at Hydra, which I had the pleasure of attending, and heard her instructive Bible lessons to mothers and children she had persuaded to attend. Though a great loss to Athens, her talents and sanctified Bible knowledge, will be of immense importance at Constantinople.

In a previous letter, speaking of events which have recently excited great interest and sympathy in our country, Mrs. Hill, says:

“Another crusade is about to commence, which must eventually lead to the destruction of the most inveterate enemies the cross ever had to contend with. The days of the Church’s degradation in the East, are drawing to a close. The words which Isaiah addressed to God’s ancient people in view of the first advent of the Messiah, may be applied with peculiar

aptness in these latter days to the Eastern branch of Christ’s church, punished like the Jewish church of old, for departing from the living God and the simplicity of heavenly faith, by a tyrannous and degrading bondage of more than four hundred years. May we not take the words of Isaiah, that her warfare is accomplished, her iniquity pardoned, for she has received from the Lord’s hand double for all her sins. May we not hope the day of the Church’s redemption in the East draweth nigh? The land from which that interesting appeal for aid, was sent, is trodden down by the armies of France and other European powers, her mountain echoes may resound with the roar of cannon, and be saturated with blood before our Church can answer the “Macedonian cry” of the Syrian Christians. But when these shall have passed away and peace be restored, when purged and punished, these churches shall strive to seek the Lord *with all their hearts*, the principles, which we have established as the true ones, will guide those who come after us, in their work, and labour of love to these destitute churches.

INTELLIGENCE.

THE Rev. C. C. Hoffman, Mrs. Hoffman, and child, sailed for Africa in the ship M. C. Stevens, from Baltimore, on the 3d of November.

Miss Mary B. Merriam, recently appointed to the African Mission, accompanied Mr. and Mrs. Hoffman.

CHINA.—The following letter has been received since the foregoing was in type:

SHANGHAI, Oct. 4, 1860.

MY DEAR BROTHER: Mail day finds us still in perplexity from the state of the political horizon. The rebels have overrun this province, and have thrown everything into a complete state of anarchy. They have no treasury, no commissariat, and live by robbery. Nothing can well exceed the misery and desolation their visits cause; they do not attempt anything like civil government. They impress the young men into their service as soldiers, and even brand them on the cheek, to prevent their running away; the middle-aged they impress as coolies, and their enemies assert that they kill the old who are useless to them. They have, however, retired from Shanghai, not to return again, I think.

With the imperial government things do not seem to progress favourably at the North. When the Taku forts were taken, it was supposed

the Chinese court would at once come to terms. Kwei-liang, who negotiated the treaty last year, was sent to meet the ambassadors of the allies at Tien-Sing. He agreed to all that Lord Elgin and Baron Gros demanded, but the demands were so unpalatable to the court that they would not allow him to sign. Upon his refusal to sign, an advance on Peking was ordered. San-ko-lin-sin (nicknamed by the sailors Sam Colinson) made a sudden attack on the advancing allies, at a place called Fung-chow, about fourteen miles from Peking. The Chinese were beaten with a heavy loss. The Emperor, we are informed, then sent out his brother, but still the court could not bring itself to accept all of the demands of the allies. It is not known what they are, but they must be very distasteful to the Chinese. He insisted the allies must not enter Peking with an army. He was sent back, and an advance on Peking ordered.

The Chinese here think the Emperor will destroy himself, as the last Emperor of the Ming dynasty did. Should he do this, or fly away into Tartary, and refuse to treat, the allies will be in an awkward position. Will they set up a creature of their own, and sustain him with an army? Shall we have the scenes of India enacted over again?

Peking is a cold place to winter, and if the Central government is destroyed, what is to become of the eighteen provinces? The Lord have mercy upon this poor afflicted people, and cause all this to work together for their good.

Miss Conover arrived on the 28th of last month, after a very pleasant passage of 115 days. She is in good health and spirits for her work.

Affectionately and sincerely yours.



LIST OF PACKAGES, &c., FROM SEPTEMBER 15TH TO DECEMBER 15TH, 1860.

FROM	FOR	ARTICLE.	FORWARDED BY
Ala., Mobile,.....	Rev. D. D. Smith,	1 box.	Ship "Union."
Ill., Jacksonville,.....	"	1 box.	" "
Mass., Boston,.....	Rev. C. Keith,	1 box.	" "
" "	"	1 pkge. books.	" "
N. Y., New-York,.....	E. G. Jones,	1 package.	" "
" " (Miss Haines),.....	Bishop Boone,	2 packages.	" "
Va., Alexandria,.....	Miss C. E. Jones,	1 box.	" "
N. Y., Brooklyn, (Miss Brittan).....	School established by Miss B.	1 package.	Bark "Daylight."
" New-York, Miss Livingston,..	Mrs. Paine,	1 box.	" "
" " "	"	1 package.	" "
" " Ek. Soc.,.....	Rev. C. C. Hoffman,	1 box.	" "
" (Miss Seaton),.....	Mr. Seaton,	2 packages.	" "
Pa., Phil'a, T. H. Powers, Esq.,.....	Bishop Payne,	1 box.	" "
Mass., Worcester, (C. M. Bent),.....	Thomas Steele,	1 box.	" Benson."
" Boston, (Dr. S. D. Townsend),..	St. Mark's Hospital,	1 package.	" "
N. Y., New-York, Miss Jay,.....	Mrs. Payne,	1 box.	" "
" Brooklyn, Miss Brittan,.....	Rev. C. C. Hoffman,	1 package.	" "
" Miss Cornwall,.....	Rev. T. J. Thomson,	1 box.	" "
N. J., Hoboken, Rev. M. Harris,.....	Miss Griswold,	3 packages.	" "
Pa., Phil'a, Mrs. Hening,.....	N. H. Harris,	1 package.	" "

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from October 1st to December 15th, 1860:

>Maine.

Gardiner—Christ Ch. \$37 54

New-Hampshire.

Claremont—Trinity, for Af. \$23 00

Union 6 00

Dover—St. Thomas 14 00 43 00

Vermont.

Norwich—St. Andrew's S. S., for China and Af. 2 00

Proctorsville—Holy Evangelist from a former member for St. Mark's Hospital, Af. 2 00

Massachusetts.

Andover—Christ Ch. 24 75

Auburndale—"A cent a day contrib." 3 50

Boston—Grace, for Af. 50 00

" Messiah S. S., for education of a child in Af. 40 00

Brookline—St. Paul's, for St. Mark's Hospital, Af. 55 96

Cambridge—Christ Ch., for Af. \$40; for St. Mark's Hospital, Af. \$15. 55 00

Newton Corners—Grace, for China. 12 00

Northampton—St. John's, from Rev. H. H. Bean, \$5; a member, for Af. \$5; a parishioner, \$5. 15 00

Salem—Grace, for St. Mark's Hospital, Af. \$15; S. S. for Af. \$10. 25 00

" St. Peter's, for St. Mark's Hospital, Af. 50 00 331 21

Rhode Island.

Newport—Zion S. S., for ed. of M. Litchfield and Wm. Cozzens, Af. 10 00

Westerly—Christ Church 30 34 40 34

Connecticut.

Allentown—Rev. S. K. Brobst. 1 00

Hartford—St. John's 33 10

Litchfield—St. Michael's 13 14

Middletown—Holy Trinity, from a Member. 5 00

New Haven—St. Paul's Ch., "collections during the session of the Board of Missions," $\frac{1}{4}$ 113 78

" St. Thomas, "S. S. Offs., June, 1860, rec'd'this day." 56 94

Newtown—Trinity, from a member. 5 00

Old Saybrook—Grace Ch., to be applied by Rev. C. C. H., Af. 7 00

Oxford—St. Peter's, for Af. 4 72

Quaker Farms—Christ Church. 5 73

South Glastenbury—St. Luke's. 6 00

Stratford—Miss Bronson, for St. Mark's Hospital, Af. 40 00

Waterbury—St. John's, for enlargement of St. Mark's Ch., Af. 100 00 394 40

New-York.

Armenia—St. Thomas, Miss M. H., for Af. 3 00

Bay Ridge—Christ Church. 51 37

Brooklyn—St. Ann's 534 75

" Mrs Heerdt, for the support of Dan'l Osgood in Mission School, Af. 20 00

Monticello—St. John's. 4 00

New-York—Incarnation, China, special. 190 75

" Mediator, "First Miss'ry cont." \$16; Add'l. \$14 71 30 71

" St Mark's, \$50; China, \$53; Af., \$50 153 00

" St. Peter's S. S., for the "Hugh Smith Scholarship," Af. 25 00

" From Miss E. C. Jay, for Af. 100 00

" "Offering of a Friend, for Af." 2 00

" From "A," for St. Mark's Hospital, Af. 20 00

Pelham—Priory, Young Ladies of, for support of "Nannette Bolton, Cavalla, Af." 10 00

Yonkers—St. Paul's, for Af. 1 00 1,145 58

Western New-York.

Avon—Children's Hoffman Society, for Af. 6 00

Lockport—Grace, for Af. 11 00

New-Berlin—St. Andrew's. 11 50 28 50

New-Jersey.

Elizabeth—E. M. Forbes, Esq., for the ed. of W. Martin, Af. 10 00

Middletown—Christ Ch. S. S., "Little Mary's 2d \$1 for Rev. Mr. Hoffman, Af." 1 00

Mount Holly—St. Andrew's.* "Trinity."†

Newark—From a Friend. 5 00

" "Faith," for Af., to be applied by Bp. Payne. 10 00

Sommerville—St. John's. 2 00 28 00

Pennsylvania.

Churchtown—Bangor Ch. S. S., for Orphan Asylum, Af. 5 00

Dundaff—St. James' S. S. 5 00

Frankford—St. Mark's S. S., for Af., subject to the order of Miss M. Ball. 30 00

Lancaster—St. John's free Ch. S. S., for a scholarship in Af. 20 00

Oxford—Trinity S. S. for China and Af. 15 43

Philadelphia—Mediator S. S., for Orphan Asylum, Af. 10 00

" Orphan Asylum Society of, for Female Orphan Asylum, Af. 500 00

" From the Estate of Elliot Cresson. interest on legacy for Mission and Schools at Pt. Cresson, Af." 380 00

Pittsburgh—St. Andrew's.† $\frac{1}{4}$ for ed. of Elizabeth Mattox, and $\frac{1}{4}$ for Sarah Ormsby, China. 50 00

" St. James' S. S., for Af. 13 65

Pittston—St. James' S. S., for Af. 6 16

Pottsville—"X". 20 00

* This parish was over-credited in the Nov. and Dec. No. \$43 15; making their total annual contributions \$53 40, instead of \$10 25.

† A contribution of \$43 15, acknowledged from this parish in the Sept. number, was erroneously credited to St. Andrew's parish in the Nov. and Dec. No. making total annual contribution \$53 27, instead of \$96 43.

‡ A contribution, \$25, from this parish was erroneously credited to St. Andrew's, Alleghany, in Oct. No.

Acknowledgments.

West Chester—Holy Trinity S. S., for China, \$50; Af., \$25; Japan, \$50..... 125 00 1,180 24

Maryland.

Anne Arundel Co.—Christ Ch., for Af. 30 00

Baltimore—Grace, "part of collection at missionary meeting for Af." 61 07
" From "Judson M. Duckett," 10 00
" From C. J. H., ann'l thank off'g, for China and Af. 5 00
" W. W. Spear, for repairs of Cavalla House. 20 00

Bladensburg—From B. O. Lowndes, for Af. 1/2. 5 00

Baltimore Co.—Towsontown, for China, through Rev. J. F. Hoff. 22 00

Cumberland—Emmanuel S. S., 1/2 ann'l payment for ed. of Wm. Arnett. 12 50

Talbot Co., Easton—Mrs. A. C. Hammond's sub. to Cavalla Messenger, to be discontinued. 1 00
" St. Michael's, from Mrs. Hamilton. 1 00

Washington C. D.—Am. Colonization Soc., St. Mark's Hospital, Af. 100 00 267 57

Virginia.

Bedford Co.—Hamner Par., Miss E. Harrison. 2 50

Ft. Monroe—Mrs. M. C. Demick. 5 00

Isle of Wight Co.—Smithfield. 24 58

Jefferson Co., Charlestown—From a "Virginia Lady". 10 00

Lebrough—St James', for China, \$9103; for Af., \$131 39, colored cong., for do., \$11 41—\$142 80; of which \$50 is for the sup't of Peter Carroll, Af. 233 83

Lexington—Grace, for St. Mark's Hospital, Af., \$32 75; S. S. fund, \$12 25. 45 00

Norfolk—Frisby S. S., for repairs on Cavalla House, Af. 5 00

Old Point Comfort—Centurion Ch., a few members of. 15 00

Pennsylvania C. H.—Bannister Par. 10 00

Surrey Co., Southwark—St. Andrew's 33 61

Winchester—Christ Ch. S. S. 30 00 414 52

South Carolina.

Beaufort—St. Helena Ch., Miss S. J. B., at discretion of Bp. Boone, China, \$25; S. S. for do., \$15. 40 00

Bradford Springs—St. Philip's. 16 00

Charleston—Grace, for China, \$102 39; S. S. for educating a lad at High School, Af., \$65. 167 39

" St. John's in the Wilderness. 232 65

" St. Michael's. 48 00

" St. Luke's, a member. 5 00

Charleston—St. Peter's. 10 75

" Rev. E. P. Gadsden, for St. Mark's Hospital. 25 00

Grahamville—E. H. T., for China and Japan. 10 00

Radclifffboro—St. Paul's. 52 00

Summerville—St. Paul's. 14 00 620 79

Louisiana.

New-Orleans—A Friend. 10 00

Williamsport—St. Stephen's, Mrs. S. Black. 20 00 30 00

Ohio.

Delaware—St. Peter's, for China, \$11 35; S. S. for China, \$3; do. for Af., in answer to Rev. Mr. Messenger's letter, \$5 78. 20 13

Elyria—St. Andrew's for Af. 6 47

Gambia—Harcourt Par., \$59; for ed. O. Wing, Af., \$10. 69 00 95 60

Illinois.

Chicago—Trinity, from Mrs. J. A. Parsons, (deceased,) for the bal. of a cont. promised to Bp. Payne, for supt. of a child in Af., \$50; Mrs. D. J. Ely, \$20; J. C. Fargo, \$5; cash, \$5; Mr. E. Ely, \$2; cash, \$1. 83 00

Joilet—Christ Ch., from C. Hanford, Esq. 3 00 86 00

Tennessee.

Knoxville—St. John's Children's Missionary Soc., for a Scholarship in Af. 10 00

Nashville—"Offering of two little girls to buy Bibles for heathen children in Af." 42 10 42

Michigan.

Flint—St. Paul's, Rev. J. W. Berchmore, for ed. William Roberts, Af. 20 00

Michigan City—Trinity. 4 00 24 00

Missouri.

St. Louis—Christ Ch. S. S. 50 00

California.

San Francisco—Advent, to be applied at the discretion of Bp. Boone, China. 50 00

Miscellaneous.

From "T. R. J." 5 00
 " " Mites for Missions," 1/2 \$7 50;
 Japan, \$3. 10 50

" " L. B." for repairing Cavalla House. 5 00

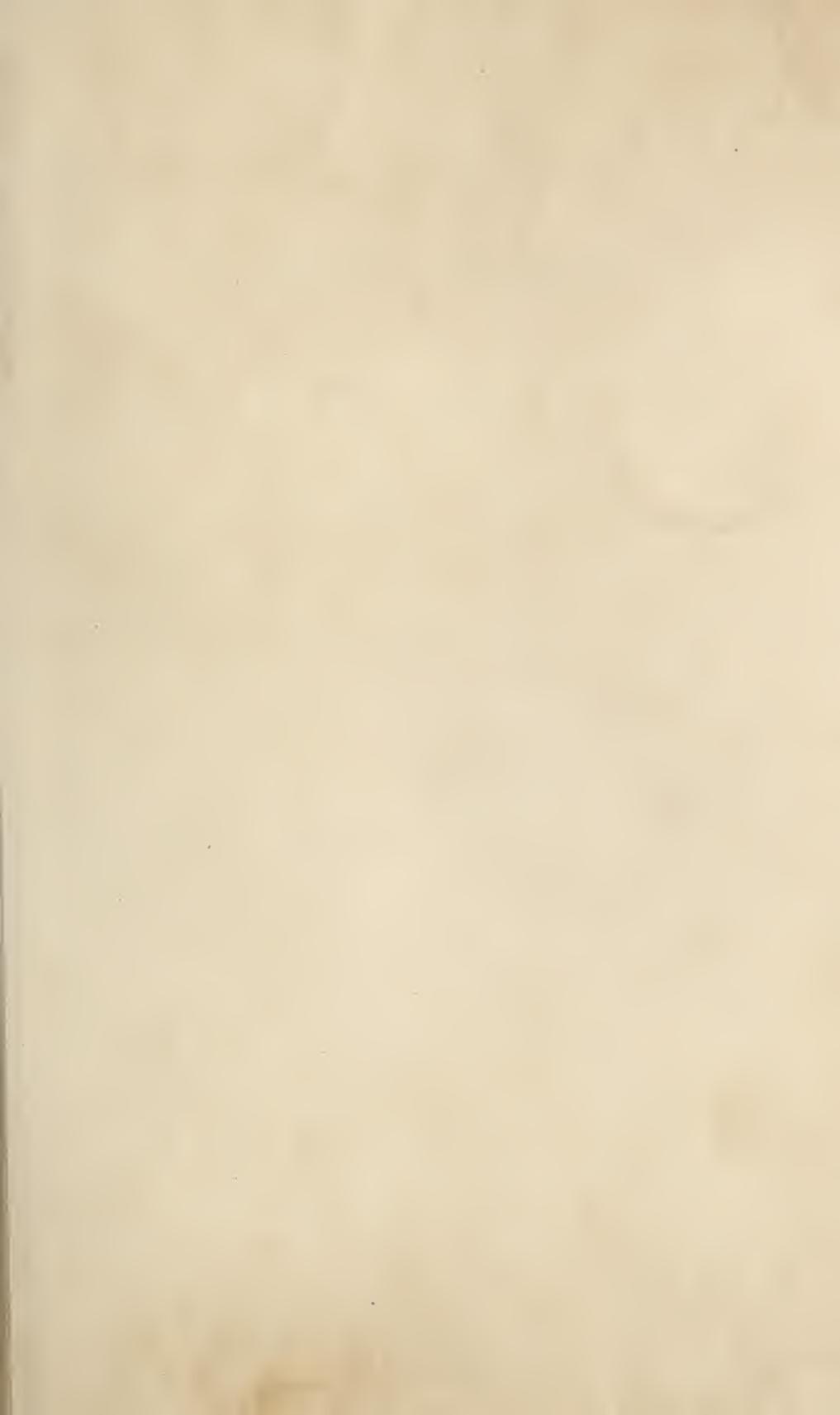
Mount Pleasant—From a class of boys, for Af. 2 00

Alabama—From H. V. Watts, through Ed. S. Churchman. 10 00

England, London—From Mr. Gregg, acct. Rev. C. C. Hoffman, Af. 105 35

France, Paris—From Mrs. Julia Roubel, 20 francs. 4 00 141 85

Total since October 1st, 1860. \$5,027 56



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